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WAS  
MOSES WRONG?

BY  
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TORONTO.

“ In the beginning God created the heaven and the earth.”



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## PREFACE.

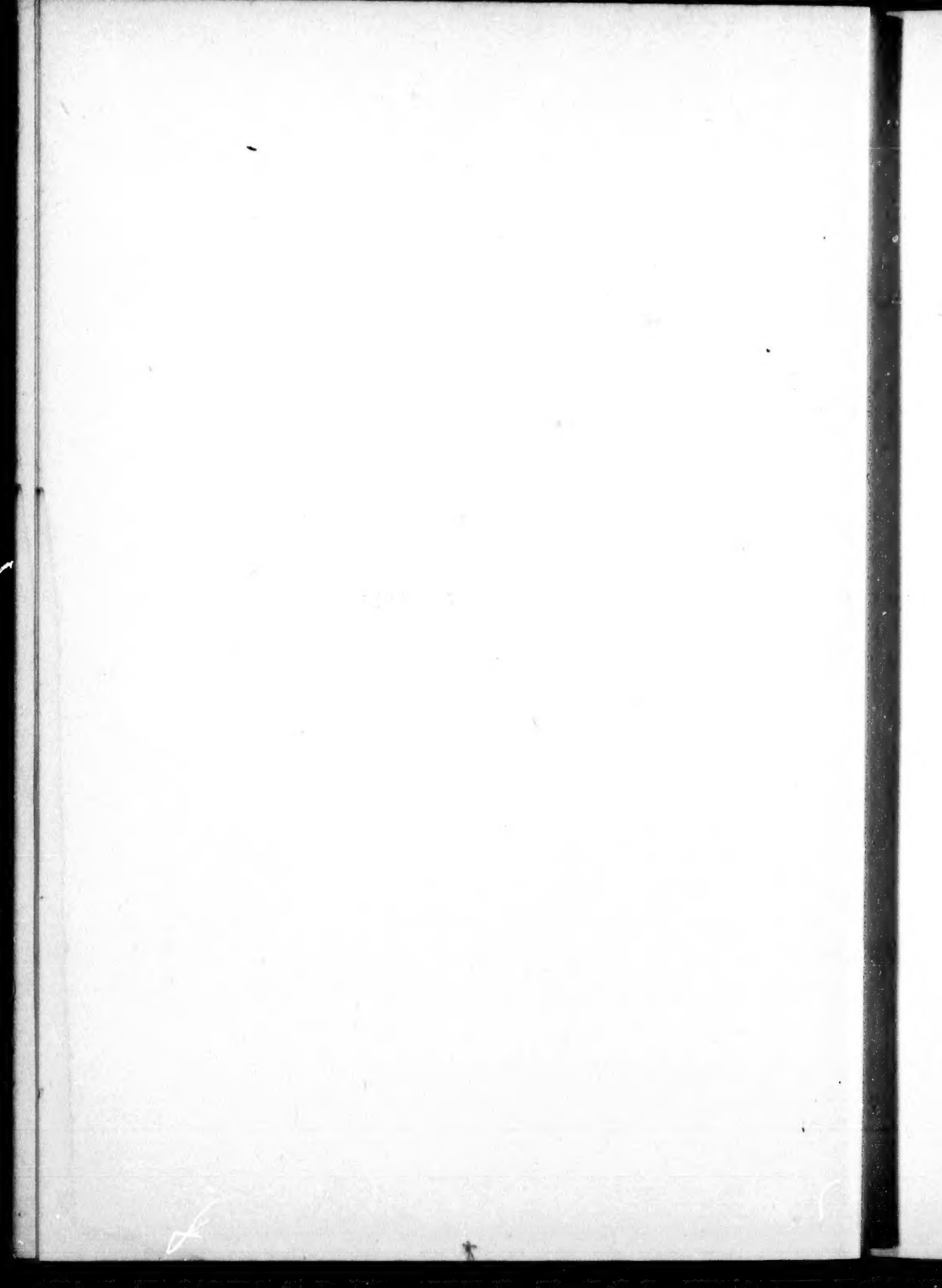
The sole object of this humble volume is the vindication of the veracity of God's Word, against the attempts of some great and good men to adapt Genesis to Geology, the essential atheism of Darwinism, Evolution, and those systems of ethics which ignore or contradict Holy Scripture regarding the origin and penalty of human sin.

I do not hope to influence any beneficially, save those who will read what I have written with candour and calm consideration.

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## INTRODUCTION.



## INTRODUCTION.

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**B**EFORE we can answer some of the questions suggested by the title of this volume another enquiry meets us. Have we any statements made by Moses to examine and discuss? Are those old Jewish documents claiming Mosaic authorship genuine and authentic? These enquiries can be answered affirmatively only by accepting their true inspiration; for Moses unquestionably pretends to give an historical detail (even to exact verbal utterances) of events that transpired long ages before his own birth.

Was Moses wrong, or right? No one can tell until he has intelligently settled the question,—What is Inspiration? The Jewish church and the Christian church have always claimed to be in possession of truth inspired by God. Christianity and Inspiration stand or fall together. Until this question, What is inspiration? be satisfactorily answered, saving faith (without which Christianity has no existence) is a moral impossibility, for “Faith cometh by . . . the word of God.” And it is self-evident that no intelligent person can believe that to be the word of God which he has no sound reason for regarding as really inspired by God.

It seems *a priori* that to moral beings situated as we are the word of God in the shape of inspired truth is necessary ;

for if it be true that in a world beyond the present we shall stand or fall forever according to the judgment of the God who made us, a judgment that is to be pronounced upon our moral condition as evolved in our earthly experience, it is obvious that about the Deity, His nature and His laws, about the true nature, character and destiny of the human soul, about the eternal world and its conditions we must now have information which can be trusted, and it is quite as obvious that no information on such subjects can either be trustworthy or useful except our informant be infallible. All Christendom feels and has ever felt this deeply; and to meet this necessity there are only three ways:—*first*, The infallibility of the Pope and Cardinalate as being officially controlled by the Holy Ghost; *second*, The infallibility of inspired documents—the Bible; or *third*, The infallibility of our own Moral Consciousness—human spiritual intuition. All theories of right and wrong, of the true and the false enunciated by the thinkers of the European and American continents, (however long they may soar, waver and gyrate in the mid air of abstruse speculation), gravitate finally to one of these three centres:—Truth found and fixed in the decisions of an Infallible Official Head, of an Infallible Book, or of Infallible normal Self.

What is Inspiration? The question is not: How are we to authenticate the genuineness of any religious documents we now possess—this is the business of historical literary criticism; let us therefore be careful lest we overlap one

subject with another altogether distinct and so confuse our apprehension of both.

What is Inspiration? Seeking an answer to this question we need not go to dictionaries or commentaries or theological treatises, for we know that learned and pious men differ widely on the subject. The only answer of value and weight we must find in the Bible itself, for, pre-supposing that book in any sense entitled to be regarded as what the Christian church of the first four centuries and the Protestant reformers of the XVIth century held it to be, the only Rule of doctrine and practice and the one Standard of ultimate appeal in all cases of dispute, we are compelled to seek *in it* the definition of "Inspiration." Refusing this, we consent to drift away out on the dark troubled waters of indefinite and endless metaphysical speculation, of spiritual intuition, of the inner consciousness of aggregate humanity. The Bible undoubtedly lays claim to divine inspiration. What then is the nature and the extent of this claim?

Among many passages of the Bible which pretend to give us God's own idea of Inspiration, here is one, 2 Tim. 3: 16, "Every Scripture is God-breathed; and is profitable for teaching, for conviction, for correction, for discipline in righteousness; that the man of God may be perfected, thoroughly made ready to every good work." The word *θεόπνευστος* (God-breathed) signified, before and during the apostolic age, that men and women had been used and were

used as *the organs of divinity to declare the divine will* IN WORDS. Every reader of classical history knows about the oracular responses of Delphi, etc., every syllable of which was regarded as pregnant with infallible because divine truth. No person with fair education will debate that this is what the apostle meant when he penned *θεόπνευστος* in the passage just quoted; our phrase, "Divine Inspiration" is, I think, a fair and full equivalent of this word.

Apostolic Inspiration of God we understand to signify "*the breathing of God into*"—into what? Certainly the organ or instrument He has chosen to express His mind. And the whole Bible proceeds upon the assumption—perhaps I ought rather to say the re-iterated declaration—that men were the organized instrumental media selected by God to impress mankind with audible sounds expressive of His will. Numerous passages can easily be found, especially in the prophetic writings, to prove that men inspired were passive—in intellect, will and physical faculties passive while being thus used of God, so that the vibrations of the atmosphere then produced by them were God's own words, nothing less and nothing more. (*e. g.*, 2 Samuel 23: 1, 2). As a skilled musician uses a certain instrument to convey to the mental and emotional nature of others his conceptions, so God used particular chosen men; and just as different musical instruments, according to the material of which they are composed and their peculiar construction, emit different kinds of sound, soft or sweet, shrill

or rough and coarse, plaintive, defiant or triumphant (according to the character of the sentiment to be expressed by the performer) even so those men used by God, expressed His sentiments each according to the peculiar qualities and tone of his constitution. God's message breathed through an educated medium was expressed in terms of good composition (God having selected the cultured medium for this special end), the poet inspired uttered the divine will poetically, the man of stern rude nature uttered the divine message in the very tones and phrases God chose him to emit, while the man of refined and gentle nature poured it forth "as one that hath a pleasant voice and can play well on an instrument." When God inspired a Hebrew He desired His message to be delivered in that language, when a Greek he desired it to be delivered in Greek, and when on Pentecost He desired it to be addressed to different nationalities in their native tongues He manipulated His inspired instrument accordingly. In other words, God selected out of all mankind those individuals who were so constituted as to emit the sounds He desired to be emitted, and sometimes He even made them and trained them *de novo*, from birth for the express purpose. (*Vide* Jeremiah 1: 5; Luke 1: 15, 16; Acts 9: 15; Galatians 1: 15). So much for the *living* inspired organ of God when he addressed his contemporaries. The man's sayings were in the strictest etymological sense, "Thus saith Jehovah," "not the words which man's wisdom teacheth, but which the Holy Ghost teacheth."



Adhering to this Biblical signification of divine Inspiration, *God-in-breathing*, let us take another step. The notes emitted by any instrument can be caught and their full value recorded in certain well-known written characters, characters perfectly understood by the initiated in musical science, and easily reproduced anywhere by other musical instruments of ordinary compass. Such written notes embodying and signifying God's thought I believe the words of the original sacred Scriptures to have been—fixed forms holding, visible symbols conveying God's mind to man's mind. The living voice of the prophet, when he was inspired, resembled the telephonic message: the man was an organ, first charged with divine electricity making him spiritually sensitive and perfectly compliant, then the Divine Operator's own breath sent the message in audible form and that in the very tones He preferred, as it is written, "What man knoweth the things of a man save the spirit of the man which is in him, even so the things of God knoweth no man, but the Spirit of God." The written record made by the inspired man resembled the modern telegraphic message, the Spirit of God using the man's *hand* through his brain, instead of his tongue. The characters thus written are God's own silent words as truly as the audible words of apostle and prophet were God's own voice. The passage quoted at length above states this in terms unmistakable: "*All Scripture*"—all writings coming properly under the Biblical phrase "*Scripture*"—"every Scripture is God-breathed." What these God-

breathed writings are it is for scholars to find out; but, if this apostolic statement be accepted, there can be no debate at all as to what is the correct conception of Inspiration; it is God's absolute truth in fixed form, in the characters selected by God Himself. This conclusion is abundantly corroborated and fortified by what Paul declares to be the designed use of inspired writings, viz: That by their instrumentality "the man of God may be perfected—thoroughly made ready unto every good work." Such *perfecting* could not possibly be accomplished by anything less than a God-perfected, *i. e.*, infallible instrument. Inspired men were God's telephonic and telegraphic instrumental media, and as such they were passively controlled. But let me not be misunderstood in my use of these illustrations. Inspired men were neither telephones nor telegraphs, *i. e.*, mere mechanical and unconscious instruments. They were used by God *as we use these instruments*; but they were *men*, with will, conscience, affections, intellect and physical faculties all alive and in operation. When I call them "passive" I mean that all their moral and intellectual qualities and attributes were in addition to being exalted and intensified, *absolutely controlled* by the divine Spirit. In some instances (*e. g.* Balaam and Jonah) their will was overborne, in others their will was not consulted but constrained—*e. g.*—Paul, 1 Cor. 9: 16-19. No man of his own will and inclination ever undertook the prophetic work of Isaiah, Jeremiah, Ezekiel or Daniel, or the apostles. If they were willing they were *made willing*.

In answer to our inquiry, "What is Inspiration?" here is another apostle's opinion, Peter's—"This first knowing that no prophecy of Scripture comes of private interpretation; for prophecy was never sent after the will of man, but holy men spoke from God, being borne along by the Holy Ghost," (2 Pet. 1: 20, 21). This sentence at the outset tells us that the acceptance of this doctrine is of primary importance—"This know in the first place." At this point let us digress a moment to ask in what connection the apostle Peter penned this remarkable statement. In the paragraph immediately preceding he tells us he had been "in the holy mount" of transfiguration with Jesus Christ, Moses and Elijah, and there had seen the divine glory and heard the divine voice. Surely this experience was the infallible communication of God's truth regarding His Messiah! Yes, saith Peter, but—but "*We have a more sure word of prophecy*"—a firmer and more reliable expression of the will of God—Where? IN THE SCRIPTURES; for *this* know FIRST that Scripture is the FIRST authority, declares Peter. Until this definition of Scripture authority has been first received no progress in divine knowledge can be made. Having made this emphatic statement, the apostle proceeds, "No prophecy of Scripture comes of private interpretation; prophecy was never sent after the will of man." NO, NEVER. (a) The inspired man himself had no voluntary part in its suggestion, nor was he able to solve the meaning *privately* of that which God had uttered by his mouth. The man's own personal ideas, his private powers of interpretation were

altogether distinct from the formulation and deliverance of God's message through him as an inspired medium. In another place (1 Peter 1: 10, 11) we are distinctly informed that the prophets themselves did not understand their own prophetic utterances, but that, when the divine afflatus had passed away, they themselves "searched diligently" to find out what the Holy Ghost signified by His utterances made through them; and Peter confesses that in the writings of Paul were "some things hard to be understood" which some people perverted. Stronger proof than this we cannot have *that inspired men were passive agents in the hands of God.* "Prophecy never was sent *after the will* of man." (b) The "private interpretation" of anyone in our day does not fix or modify the meaning of Scripture. From too many quarters we hear sentiments of this description, "Whatever a really good man honestly thinks the Bible signifies, it *does* signify to *him*." This is not true. The Scriptures have a correct meaning, and all private interpretations which differ from that meaning are wrong. The sincere convictions of an honest and pious man never yet made wrong right.

This, one would think, is the assertion of verbal Inspiration quite plain and strong enough; but it is made in negative form; in positive form the assertion is re-asserted thus: "Holy men spoke from God, being borne along by the Holy Ghost." Now mark I pray you very carefully. While thus uttering God's mind the human instruments used were "*borne*," as a sailing vessel is borne forward by

the wind just as far as the wind impels it. Their infallible utterance either by tongue or pen ceased the moment the divine afflatus ceased its force. Peter's apostolic statement signifies all this or nothing.

(c) This *speaking* is in the passage *equivalent to* WRITING, for the subject of the passage is "*Scripture*." I understand that to "*speak*" is to convey in sensible signs (symbolic or phonetic) impressions to the minds of others. Egyptian hieroglyphics speak, *i. e.*, they tell thought, they narrate history; the Levitical dispensation spoke, in type and ceremony it told saving truth; a photograph speaks about the lineaments and character of the original of which it is the correct shadow; written music speaks about certain notes embodying sentiment, feeling, passion. All these forms may be misunderstood and misinterpreted. The best fixed form of speech is the alphabetical, and this form God Almighty has been pleased to use (to invent?) to perpetuate His words. Words are thoughts fixed in visible characters. The two tables of stone written on Mount Sinai were God's will and thought fixed in symbolic forms; Deuteronomy, the farewell address of Moses was a solemn testimony in written words; the nineteenth and one hundred and nineteenth psalms seem to exhaust available phraseology in the effort to impress us with this one verity, that God's will and mind have been correctly recorded in verbal forms. "Laws, statutes, precepts, judgments, testimonies, commandments," never existed in trustworthy form for private study and daily application to

personal experience except in fixed forms, and these fixed forms, unless they were originally correct, unless they were guaranteed faultless, could not possibly be "clean and perfect; pure, true and righteous altogether," as Moses and David assert a hundred times over.

No man of ordinary reading will question that in connection with the verbal inspiration of the book we call the Bible there are difficulties. At the mere sound of this word "Difficulties" a hundred learned heads pop up eager to tell us about flaws and omissions in various MS. readings in the shape of numbers and dots and strokes and scratches they have discovered to be not exactly the same. But, after we have heard their erudite critiques to their end, it comes down to this, that we must simply charge these two passages I have quoted as the basis of these remarks with falsehood, or accept the Infallible Verbal Inspiration of the Scriptures. Concerning the Old Testament (the very same books we now hold) this much must be remembered, Jesus Christ and His apostles fully endorsed them and quoted them as the infallible word of Almighty God. To the Christian this must ever be final proof of the true inspiration of the words of the ancient Jewish holy Books. What is history in them is infallibly true narrative, what is prophecy is infallibly true prediction, what is doctrinal and didactic truth is God-breathed verity in God-given words. Jesus Christ either did or did not know all that Oriental scholars have recently discovered. If he *did not know* His

divinity must be denied ; if He *did* He is an impostor, for there can be no question He sanctioned the Jewish Scriptures as divine and infallible Truth—God-breathed words through Moses, the psalmists and the prophets as God's instruments.

Coming to the New Testament, there is no doubt whatever that the volume claims to be inspired. The early church, intimately acquainted with its origin, accepted it as inspired, and very carefully distinguished between histories and letters originally bearing the imprimatur of apostolic authority, and all other religious documents of the first three centuries of the Christian era. As to the official authority of the apostles, Jesus Christ declared, "He that heareth you heareth me," "I will send you the Holy Spirit to lead you into all the truth and bring all things to your remembrance whatsoever I have said unto you." These apostles did claim infallibility—*e. g.* writing to the Galatians Paul speaks thus, "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

That apostolic testimony and doctrine were not merely general ideas, but particular verbal statements is abundantly obvious from passages like these, *viz* :—"Contend earnestly for *the faith* once delivered to the saints ;" such "faith cometh by hearing and hearing by *the word* of God ;" there is "*one faith*" (*i. e.*, one defined creed); "hold fast *the*

*form of sound words*"—not the words merely, but the very arrangement of them—"that form or pattern of doctrine into which" (as into a mould) the early Christians were delivered Rom. vi. 17.

To give some notion of the idea the beloved John entertained on this subject of inspired Scripture, he concludes his gospel with this remarkable sentence, "Many other signs truly did Jesus in the presence of His disciples which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." John's *written* words are the instruments of salvation. To give us some idea of the carefully severe exegetical spirit and method of criticism which ought to characterize our study of God's "*words*" Paul furnishes perhaps the most remarkable example in his letter to the Galatians where his main argument is founded on the difference between the plural and singular of one word—"Seed." If we question the exact verbal inspiration of the written symbols in this case the apostolic doctrine becomes a mere verbal quibble, utterly valueless.

Turning from the servants to their Master, no teacher ever laid more stress upon mere *words*—particular words as distinguished from general ideas either of morality or worship. To emphasize this peculiarity of His teaching—to give special weight and force to His utterances, the apostle John calls Him "the Word"—not the divine Reason or the general divine Idea vaguely and mystically shadowed forth,



but "the Word," *i. e.* God's idea definitely expressed in concrete shape, character and sound so as to make a definite impression on the mind and heart through the senses. Jesus Christ is God's thought manifested in living symbol, but (seeing He has left our world) that symbol of Truth is of no value except in as far as we have a perfectly true history of Him in person, character, works and words. In short we are again thrown back on an infallible record in fixed form. Some modern mystics talk learnedly of "the Christ of history," to whom, as contrasted with any of the divine incarnations of the Greek mythology and with the *avatars* of Brahma, their own higher inner moral consciousness intuitively bears approving testimony, and this "Christ" is their ideal of God (because He, they tell us, realizes *their* true conception of God !) and whatever statements in the Bible or elsewhere claim to be from God must be accepted or rejected accordingly as they may correspond with this "Christ ;" but the bare and candid truth is (seeing that "the Christ of history" is also the Christ of the Roman Catholic legend) we really possess no means of knowing anything about God's Christ except what we have in the *written words* of the apostolic narrative ; that alone is "the testimony of God concerning His Son," and they who believe not this testimony make God a liar. 1 John 5 : 9, 10. So that if we abandon these apostolic "words" we refuse God's own statement and plunge into patristic and mediæval legend, depending entirely upon our own inner consciousness to

select the true from the false—a plan that is simply accepting *ourselves* as the canon of truth—a method the reverse and opposite to God's.

Moreover, let us observe particularly that Jesus Christ was the living embodiment of Old Testament *words*; the prophetic *words* were in His life, labor and death all fulfilled with literal exactness, and indeed *this is the main proof of His true Messiahship*. Thus, *e. g.* He was the *literal* fulfillment of such verbal predictions as, The Seed of the woman, The Son of David born, in Bethlehem-Ephratah, Jehovah whom the Jews had for ages sought, coming to His temple, making the lame leap and the tongue of the dumb sing, fulfilling in His experience word for word the twenty-second Psalm and the fifty-third chapter of Isaiah. Jesus Christ's name is "The Truth"—absolute truth, not in act only, but in *word*. Assertions to this effect He was always making, "The WORDS which I speak are not mine, but the Father's who sent me," "The WORDS that I speak unto you they are spirit and they are life," "The WORDS I have spoken unto you the same shall judge you in the last days," etc., etc. Now, permit me to ask, What did His simple disciples, what could the common people possibly understand Him to mean in speaking thus? Admitting Christ's divinity there is but one answer possible: His *words*, both in sound and historical written form, were GOD'S WORDS.

From these few considerations I feel warranted in saying

Divine Inspiration, according to the claim put forth in the book we call the Bible, is,—

1. Not partial. Whether regarded as revelation or suggestion or superintendence, it is *plenary and impulsive*, the Agent being God's Spirit, the instrumental medium man.

2. It is the divine thought expressed in the particular words, and written in fixed form ; it is *verbal*, so that the careful and simple exegesis of the words, tenses, prepositions, etc., is the one road to the knowing of God's mind. Saving "Faith cometh by" (not moral intuition nor religious feeling) but "by hearing, and hearing by the word of God." "To the law and to the testimony : if they speak not according to this word, it is because there is no light in them" "Understandest thou what thou readest?" "Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus."

3. The correct equivalent in any language of the original utterance is God's Word, because it conveys God's thought. The English word "Good-news" is as much God's word as its Greek or Aramaic equivalent. The English word "dip" and the German "Tauf" is as really God's inspired word as the Hebrew "Tabal" or the Greek "Baptizo."

Such is the nature and extent of the inspiration claimed in the Bible and unanimously claimed for it by the Reformers of Germany, England, Scotland, France and Switzerland in the XVIth century, and by the Standards of all orthodox

Churches to this day—all modern theologies to the contrary notwithstanding.

But how can we accept the New Testament as verbally inspired, as infallibly true in the exact words used by its original writers when we find that the statements made by the four evangelists are not exactly the same? For instance, one evangelist tells us there was one blind beggar healed near Jericho, another evangelist, two; one evangelist states that the inscription on the cross ran, "The King of the Jews," while another states it ran more fully thus: "This is Jesus, the King of the Jews;" one evangelist tells the story of the Lord's Supper in one way, and another in a different way. "These are contradictions which could not have existed in four narratives of the same life dictated by the same infallible Spirit," many say. To this allow me to answer,—

(1.) They are not contradictions. They are nothing more than different ways of stating historical events. In no court of human justice would such a variety in the sworn statement of witnesses be called contradictions. In describing a sunset one person may say "the sun set in gold," another, "the sun set in crimson and gold," another, "when the sun set the west was splendid in green, crimson and gold," and each statement would be as true as the other—as true as God is in heaven.

(2.) If the fuller narrative be true the shorter is also true. If near Jericho *two* blind men received sight, *one* certainly did (a contradiction in this case would be one of the evan

gelists stating that no blind men at all ever received sight in the precincts of Jericho); if "This is Jesus the King of the Jews" was the superscription, "The King of the Jews" is substantially the very same statement in fewer words.

This rule, as may be seen by any one who will take pains to consult a good "Harmony," holds good *in every instance* where superficial reading may detect "*contradiction*." There are four evangelists, and it is perfectly plain to ordinary mortals what the object of the Holy Ghost in giving this four-fold history was, *viz*: (1) To give human variety to the narrative, and (2) To give the world the solemn testimony of four independent witnesses. But these objects would have been totally defeated had the Holy Ghost made John's narrative the stereotype repetition of Matthew's, and Luke's of Mark's. I am utterly amazed at the puerility of such objections to verbal inspiration. To raise the objection against Mark's history because it is not the exact verbal counterpart of John's is substantially to object to Mark because he was not identical with John—is to object to a flute because it is not a harp. Of all the oak and maple leaves in the forest, naturalists assure us, two perfectly alike cannot be found. Are they therefore, not true, honest leaves of oak and maple? Because in rendering a certain tune one pianist gives the simple essential notes and another gives it with natural variations, is it not therefore the self-same tune?

For these reasons I accept Genesis as *literally* the word of God.

Accepting this view of the true inspiration of the Book of Genesis, may I now ask the gentle reader to examine along with me—quietly and soberly to examine some statements in that ancient history which modern scientific physicists, eminent especially in the departments of Geology and animal Evolution, have presumed to pronounce untrue.

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Chapter i.

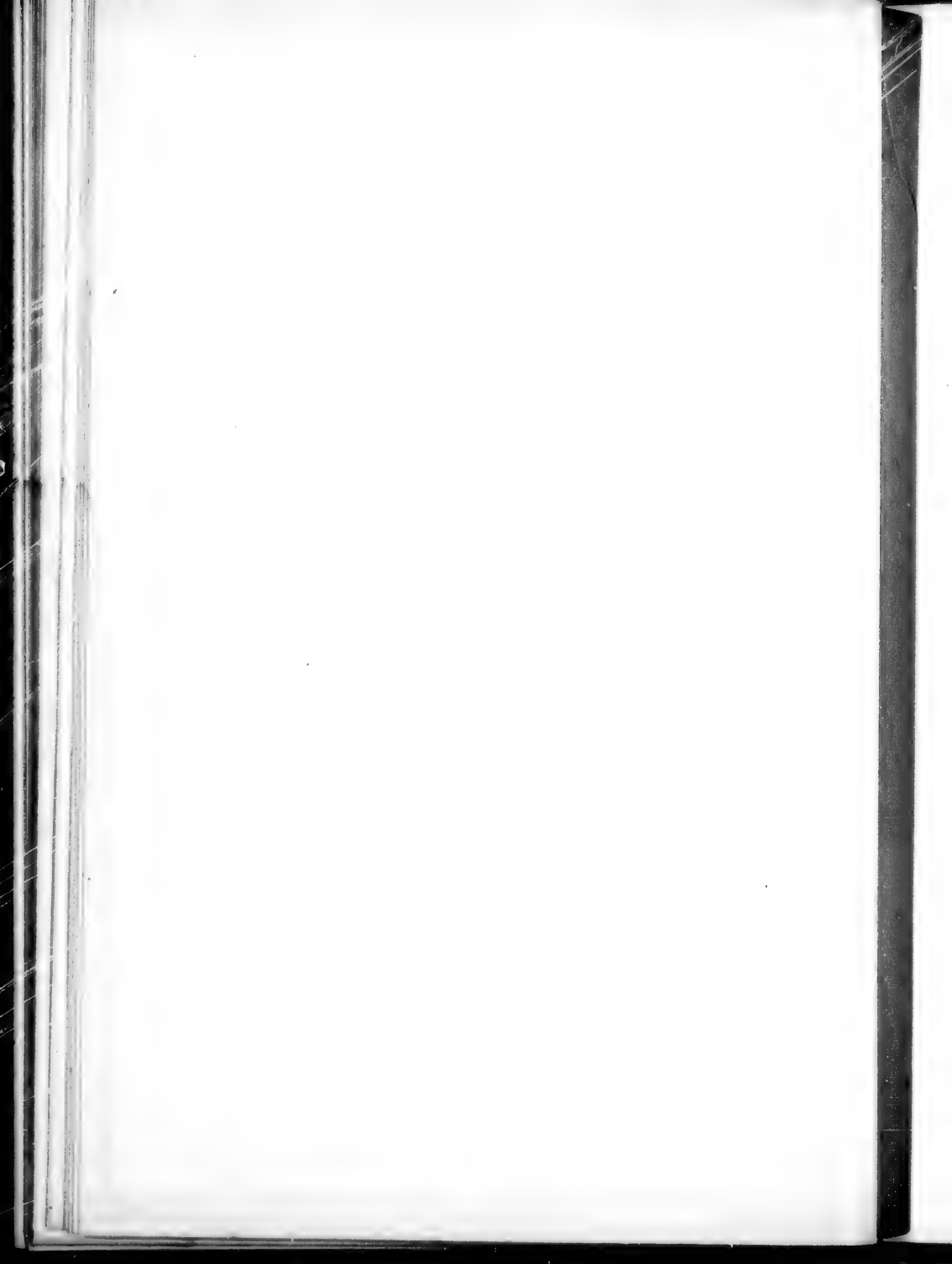
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CREATION.

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THEME:—"In the beginning God created the heaven and the earth."—GENESIS 1: 1.





# WAS MOSES WRONG?

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## CHAPTER I.

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For many centuries it was held as an indisputable dogma of soundest orthodoxy that our world and the heavens surrounding it were created out of nothing in the space of six days before Adam was formed, and Adam himself about 6,000 years ago, so that the solar system, to say nothing about the regions beyond, is now somewhere nearly 6,000 years old. This dogma may be traced back to the studious monks of the papal church, whose opinions bear the *imprimatur* of the "infallible" vicar of Christ. Modern astronomical and geological sciences, however, unite in contradicting infallibility on this point very emphatically. Geologists of unquestionable reputation declare solemnly that from the numerous records to be found in those deposits of sand and gravel, rock and clay, coal and granite composing the crust of our globe it is demonstrable that it has really been in

existence so very much longer than 6,000 years that the geological theory sanctioned by the Papacy has to be frankly and forever abandoned by every one who admits that both dogma and theory must bow to stubborn fact. Geology—I mean experimental geology—must be accepted as an honest and unbiased witness; those vast stratifications which wrap our old world round and round as so many outer and inner garments cannot possibly be regarded as scientific *specimens* prepared by ingenious geological specialists to illustrate and authenticate any plausible pet theory. No historical verity, no fact is more certain than this, that our earth *was not* created out of nothing in the space of six days, some six or seven thousand years ago.

Science having shaken from our grasp the doctrine held by our pious forefathers (whose ancestors emerged from the church of Rome 350 years ago), we are thrown back upon this ancient Hebrew record to see if it really *does say* what pre-Reformation monks and our sturdy forefathers believed it to say. Does this old document tell us that the earth and the solar system to which it belongs were created “out of nothing in the space of six days, and all very good?” No; but “In the beginning God created the heaven and the earth.” *When was* “In the beginning?” I answer, *when material things began to be*,—that was their beginning. It matters not how far back modern geological scientists insist on pushing us, it matters not what scientific theory of creation they or we prefer—whether water or fire, air or

nebulous atoms be regarded as the primordial substance, this first sentence of Genesis fits that theory with perfect exactness.

Modern scientific geologists look as if they would annihilate us poor simpletons who still think this most ancient of literary records inspired, after they have proved that our world has been rolling in space for millions of ages. "Why don't you instantly abandon that antiquated Oriental nonsense?" they demand with some petulance. Why should we, when for 3,500 years this antiquated Oriental record has been declaring exactly what you, gentlemen, have been asserting for the last sixty or seventy? "We can prove," the scientist continues, "that yon river Mississippi has been plowing its course through the continent of America those 100,000 years at least, that the short river Niagara has occupied the long space of 35,000 years cutting its way back from lake Ontario to the present site of the Falls, that those gigantic systems of drainage indicated by the Nile and the Ganges, the Danube and the Rhine, are but arrangements of yesterday when contrasted with preceding conditions of our globe. We can prove that long before those alluvial plains and river courses existed, vast wild mountains three times the height of those now standing must have been gradually pulverized by the action of the atmospheric elements, and that before it was possible for such mountains to exist, volcanic agencies of tremendous power must have been in action—granite red hot with lime-stone, clay, sand and

gravel on the top of it heaved up from the bottom of a boiling ocean in enormous ridges and peaks, gradually cooling and hardening, while the waters slowly became tepid and a rank vegetation of gigantic reeds and ferns was generated, the grazing ground of amphibious monsters. We can prove all this," say our scientists; "and more,—we can prove these geological processes occupied thousands of centuries."

Well, well ; let all this be granted. Whatever geological records really assert is unquestionably true; though we cannot bind ourselves to the acceptance of scientific inferences. Let it be granted that our globe and atmosphere have passed through a hundred different æons of heat and cold, and that a hundred successive worlds of creatures animal and vegetable have lived and perished, each crushed out and buried by a hundred successive universal catastrophes and cataclysms—let all this be granted, and does not this wonderful sentence of my great-grandmother's Bible stand as true and firm as ever, "In the beginning God created the heaven and the earth?"

Nay, does not the next sentence, "And the earth was without form and void (waste and empty) and darkness was upon the face of the deep," plainly intimate that some time before the human period, our globe had actually been desolated by some tremendous cataclysmic catastrophe?

With this first utterance of my Bible in my hand I am quite willing to wander away back into the dim and distant

past just as far as the most advanced Geology demands, confident that, after I have got there, this sentence will be as sound a geological creed as ever: "In the beginning God created the heaven and the earth." "*In the beginning*," however far away that may be; "In the beginning"—there is nothing before that but God. And He must have been before "the beginning," or the beginning could never have begun.

Creation as an act is the fixed point from which we date and measure the beginning of things and thinking. "*In the beginning God CREATED.*" "You don't mean, absolutely out of nothing, do you?" Yes, I do indeed, for how could any one in his wits speak intelligently of creation "in the beginning," if there was something before that? This unquestionably was the concept attached by the Jews to the word Moses uses here—"CREATED." God's creation was absolutely independent of any pre-existing matter or force. "Why, sir, you surely have never heard the incontrovertible philosophic axiom held even by the great majority of theistic philosophers—held as indisputable by numerous ministers of religion even: "*Ex nihilo nihil fit*—out of nothing nothing can come." Yes, I have heard this axiom, and I believe it, too. Most profoundly true it is that out of nothing nothing is possible. But God Almighty is not Nothing—is He? *Ex nihilo*—nothing, is surely no contradiction of *Ex Deo*—something. To accept this old axiom does not necessarily involve the denial of the existence of the One

Living God or His creative power. God certainly is something, and as certainly He did not come out of anything. To deny this is to maintain the eternity, intelligence and deity of mere matter, which is simply a stupendous contradiction in terms.

It matters not how far back we may presume to push our investigations and reasoning, there is a final Cause, there is a primordial Originator and Substance, and when we get to it—*That is God*. "But hold! Is not this incipient Pantheism?" I answer, no more so than *ἐξ αὐτοῦ* in Romans 11: 36—which being fully interpreted reads, "From out of Him are all things."

The supreme simplicity, the profound philosophy of this first verse of Genesis is startling: "In the beginning *God created*." Men may deny this statement, sneer at it, rage over it, and imagine they have shaken and subverted it; but the subverting and shaking are entirely confined to their own imagination. Without presumption I think I can defy any living man to get below this simple statement of the Bible, or behind it, or above it logically. Of course we may easily multiply scientific terms and spin out the finest cobwebs of imagination into argument, we may laboriously demonstrate that metals the most refractory can be evaporated and dissipated into invisible etherial atmosphere, and that ether condensed into star-dust, star-dust slowly consolidated into worlds. But the first substance and original

motive power is God—*that is all!* Apart from God, outside of God, originally there was nothing.

In the true sense of making out of nothing, "in the beginning God created the heaven and the earth." Admit this we must, unless we are profanely prepared to call God only a manufacturer of pre-existing raw material, an inventor and architect, mechanic and chemist. The Divine Worker manipulated and arranged those materials He had previously prepared as Creator. "But," interposes the objector, "is not the word *create* applied to the mere formation of pre-existing material in this very narrative, for instance in the case of Adam and Eve verses 26 and 27 state, "Let us *make* man in our own image. . . . So God *created* man in His own image." Does not this passage prove that to "make" and to "create" are interchangeable terms?" I don't think it does. It seems to me, on the contrary, that the fair, simple, self-evident interpretation of this passage is, So far as the human body was concerned it was "made" out of dust, but so far as the human spirit was concerned it was originated *ex Deo, i. e.*, "created," so that the unique organization Man, the novel combination of body, soul and spirit—Man was actually both "made" and "created." This distinction is carefully marked in the fourth verse of the second chapter.

Out of clay the skilful potter moulds a vessel; in doing this the potter is not a creator, but only an artificer. God Al-



mighty was in the construction of the physical Adam and Eve a skilful artificer, but the dust of which He made them He had previously created, and the spirit He breathed into them was also a new creation.

*How long* Almighty God has been making and marring, forming and destroying, and again re-forming into different shapes for different uses the clay of His universe, I don't know, and who can even guess? For aught we know, those stars may once have been squares moving in triangular courses. To what strange uses he may even now be putting some worlds in our own solar system we cannot even imagine. One very great world out there is, I know, composed of matter as light as cork; one has a year 92 terrestrial years long—that is 1,104 months; to one of our sister worlds our sun appears as big as an ordinary shirt button, while to another he appears some fifty times larger than to us; one has an atmosphere of the temperature of red-hot iron, while our own moon is as cold as ice frozen to 100 degrees below zero. I question if Neptune is not colder still. Thus Almighty God has formed and is using the materials He *Created*, and “none can stay His hand, or say unto Him, What doest Thou?”

As to the future, doubtless it is a future of mutation and development. So far as our observations extend we see all nature in rapid and ceaseless motion. Heat and cold effecting perpetual expansion and contraction, evaporation and

condensation, gravitation, magnetic attraction and electric force,—all these involve and necessitate change and development and incessant progress towards new combinations; but that cosmic mass out of which the heaven and earth were constructed and in which these forces work, as well as these forces themselves, are the creation of God. This is what the first sentence of God's book declares; and there has not under the whole heaven been yet produced one sound scientific fact that refutes the statement.

The only argument of any strength or respectability against this doctrine of creation by God is that of Agnosticism, "We do not know." And Agnosticism may add, "We never can know, for in the very nature of the case we never can go back and gather any reliable evidence." Of all bad methods of getting rest from the trouble of honest enquiry the worst is to seek refuge in ignorance.

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## Chapter ii.

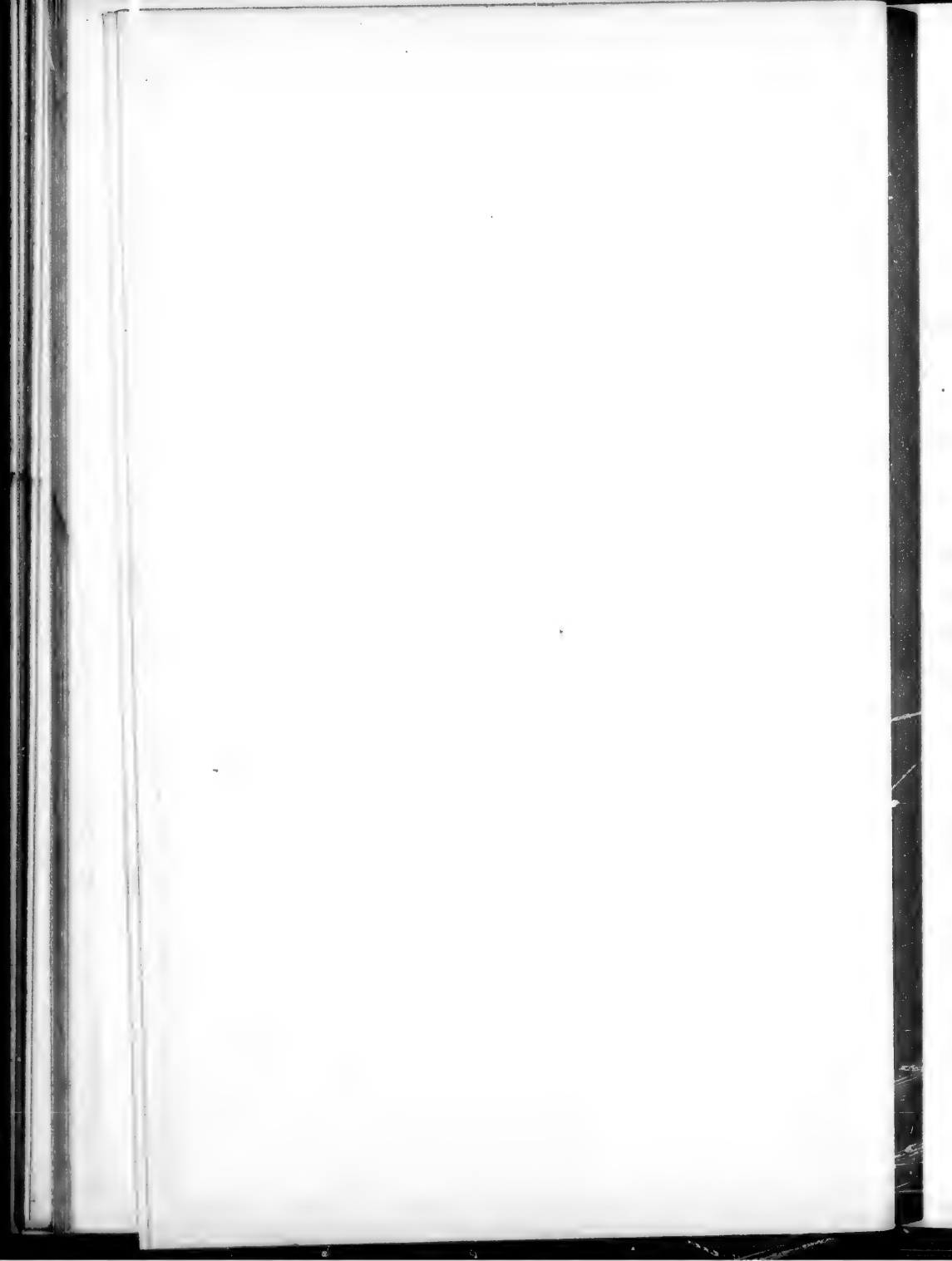
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### COSMIC CONSTRUCTION.

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THEME :—"And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

'And God saw everything that he had made, and behold it was very good. —  
GENESIS I: 2, 31.



## CHAPTER II.

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Matter having been *created*, how and by whom has it been *fabricated*?

Geologists of the greatest research and the highest reputation (among them Sir Charles Lyell) inform us that the stratification of the crust of our globe demonstrates these two facts,—*firstly*, the nature of the soil, the arrangement of the surface and the temperature of the elements have certainly during long pre adamite ages been such that all animals and vegetation then existing must have been totally different from any adapted to the earth as it now is; and, *secondly*, the entire organic life on our earth has been utterly destroyed many times—twenty times, at least, perhaps thirty times, by volcanic upheavals, by the partial and universal subsidence of the land beneath the water, by long ages of excessive and intolerable cold, and by other great changes many successive races of flora and fauna have been crushed down and swept out of existence. The sacred geologic record of Genesis introduces us to our earth at the period of its being “framed,” arranged for the accommodation of the *human*

race and of those vegetable and animal races adapted thereto; and these remarkable words, "And the earth was without form and void, and darkness was upon the face of the deep" describe its chaotic condition consequent upon the last of those universal pre-adamite destructions which had swept over it, abolishing its geographical features and its organized races. How long our earth had existed in this dismal state, we know not; what had been the reason for or occasion of that terrible divine judgment which had abolished every living and organized thing, we know not; but now, the elements having been reduced to their first principles *en masse*, "the earth was without form and void,"—*Tohu va bohu*, emptiness and confusion—by some tremendous power it had been dashed and crushed into shapeless ruin, the face of the earth had lost its features, all arrangement had been bruised out, all natural laws (such as the laws of chemistry) had been so suspended or overborne that the elements of earth, air, fire and water were now confounded and mixed into one conglomerate pulpy mass, not even an atmosphere remained through which the light of the central sun could be conveyed to its surface; but, like a dark dead cold lump of wet clay, our world sluggishly floated in space upheld in its planetary orbit by sheer force of gravitation. When Revelation raises the curtain this is the condition of the stage upon which the great drama of HUMANITY is to be performed: "The earth was emptiness and confusion, and darkness was upon the face of the deep," Like Sodom and Gomorrah lying be-

neath the bitter heavy waters of the "dead sea" we behold a dead and desolated world buried beneath a vast ocean upon which light never shines, across which refreshing breezes never whisper. *Tohu va Bohu*—Cosmos chaotic.

The living agent by whom this Chaos was constructed, rather reconstructed, for human habitation, was the Spirit of God. "And the Spirit of God moved upon the face of the waters." \* *Without a mover there can be no motion.* All history, all observation, all experience unquestionably, demonstrate that every effect has a cause and that no action of any sort can be *without a living agent.* Mechanical motion, whether in the human frame or in a chronometer or in the solar system results from relations established and controlled by some living and intelligent agent; not even electricity could ever be manifested until by some living agent it were brought into contact with those chemical affinities in such favorable conditions as will evoke it; not even gravitation could have once acted unless matter had first been separated into parts

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\*The cxxxiv Psalm is regarded as the shortest chapter of the Bible. I think it is not. What has been called in our "Authorized Version" the first chapter of Genesis ought to stand thus:—

CHAP. I. *Creation.*

"In the beginning God created the heaven and the earth." (WHEN?)

CHAP. II. *Chaos.*

"And the earth was without form and void ; and darkness was upon the face of the deep." (HOW LONG?)

CHAP. III. *Cosmic Formation.*

"And the Spirit of God moved upon the face of the waters," &c., &c.

*Here begins the chapter of the last cosmic construction by the Divine Hand.*



in space by some living agent using power stronger than gravitation. Matter left to itself must certainly sink and settle down into the centre (wherever that may be) and lie there forever motionless. Evolution pre-supposes the spontaneous action of such utterly lifeless and unorganized matter; but spontaneity can not possibly be attributed to such matter, for spontaneity pre-supposes the subtil organization of mind; therefore *spontaneous* motion, spontaneous combustion, spontaneous generation (every phrase that can make evolution possible) are words devoid of meaning, except they mean that certain different qualities of matter brought into combination by living agents and operated on by certain laws (laws kept in active force by some living agency behind them—for laws are absolutely powerless without an executive) produce such effects as motion, combustion, generation.

It would be well for both science and religion were men to abandon forever the cowardly habit of seeking refuge behind such miserable verbal subterfuges as Spontaneous motion applied to mere matter. *Let alone* mere matter never can move. Chaos moved in response to the moving upon it of the Divine Spirit, for without such moving power chaotic movement was an eternal impossibility.

In the cosmic construction of our world the first effect produced by the action of the Spirit of God upon the sluggish and dismal waters was Light.—Verse 3rd.

Nothing seems to delight scientific men better, especially those of a semi-poetic frame of mind, than to describe how, both before and after the carboniferous period through immeasurable stretches of time, the heavy waters of our globe (agitated by the force of internal heat and attracted by the heat of the sun) began to evaporate, and how through long ages more this steam began to condense in rain and dew, and how they gradually became cooler and still cooler as they frequently revisited the cool regions of ether, and of course how the thick vapours became gradually thinner until ultimately the sun could force its rays here and there through the dense atmosphere and slowly dry up the cold wet soil. Being no professional scientist, I have not, perhaps, detailed this process of atmospheric evaporation correctly, but the broad scientific theory I have stated fairly well. Over against this plausible theory, perhaps I may be allowed a few thoughts suggested by experimental observation—thoughts that have forced me to the conclusion that, even admitting natural law as now in operation to be the only effective power at God's command in creative work, it may not have taken so very very long for the fiat, "Let there be light," to be performed by the operation of the great condensers of Nature's laboratory. I have often wondered how our skies can be shrouded with thick and heavy clouds, and then how in a few moments those clouds—hundreds of square miles of them—can be all as it were, licked up like water off a table-top by the application

of a large soft sponge. This is what we see God doing in the ordinary course of every-day providence, every few days; and, oh how quietly and softly it does it! How much water God Almighty could draw in a twenty-four hours, if He would only work the ever-working machinery of Nature at high pressure, it were hard to over-estimate; an atmosphere like ours 45 miles deep, put into full absorbing activity by the enormous forces of our sun, operating on a sheet of water a few fathoms deep covering the area of our present land—why the whole work, stupendous as it seems to us at first sight, I feel persuaded might be accomplished *even scientifically* in a summer's afternoon! Have any of our modern scientists been soaked in the dense wet fogs of the banks of Newfoundland and the Bay of Fundy? No doubt they have all groped their way through the famous London fogs. In watching those misty phenomena have they not seriously observed with what amazing rapidity they come and go—appear and disappear as if by the touch of magic? This is what God does without any special effort and in the most ordinary circumstances of our organized and inhabited globe every week. Now let us suppose Scotch mists and Fundy fogs aggravated a hundred thousand fold, and this state of circumambient moisture still further aggravated by a universal London fog intensified an hundred thousand times—(surely this would shroud the deep in darkness!)—how long can we reasonably suppose it would occupy the Almighty Spirit of God, working at full

power, the mighty apparatus of sun and atmosphere, to absorb and dissipate the entire watery envelope? Not longer, I feel persuaded, than the time indicated to the simplest mind reading these words: "And the Spirit of God moved upon the face of the waters; and God said: 'Light be;' and light was." "And God saw the light that it was good. And God divided the light from the darkness; and God called the light Day, and the darkness called He Night. And there was evening and there was morning, the first day."

If scientists can write out a more rational account of that atmospheric operation by which Light was let down upon the surface of our dark cold planet, let them try.

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## Chapter iii.

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### PERIOD OF EARTH CRUST FORMATION.

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THEME :—" And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear : and it was so.

And God called the dry land Earth, and the gathering together of the waters called He Seas."—GENESIS 1: 9, 10.



### CHAPTER III

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In the fourth article of the Decalogue we are reminded that "in six days Jehovah made heaven and earth, the sea, and all that in them is,"—words which refer to our present atmosphere, land and sea. As to these "days" during which our world was *framed*, (Heb. xi. 3) during which mountains rose and valleys sank, and all organized species now extant were "made," like many other disciples of the great Hugh Miller I have for years past been inclined to think that in "prophetic" language they signified indefinitely long periods of time, and in expounding this first chapter of Genesis I have been in the habit of laying considerable stress upon the apostolic expression, "one day is with the Lord as a thousand years, and a thousand years as one day;" but I have been forced to abandon this position as I feel it is not a thoroughly honest way of interpreting the Mosaic record. Reading this record with simplicity and candour it cannot be questioned that each "day" mentioned was just one diurnal period of time between night and night. Any other interpretation of the inspired words forces and strains them unfairly. Let it however be carefully noticed that this acceptance of the Mosaic terms in their literal scope does not necessarily involve the assertion that the length of each creative "day" was twenty-four hours according to our present reckoning, as it seems quite pos-



sible—to me even probable—that *then* our earth turned upon its axis much more slowly than it has done within the historic human period. Whether this sluggishness of terrestrial motion during the formative period of the earth's crust be admitted or not, let it not be forgotten that my present theme presupposes the forth-putting of God's personal power, not through the operation of fixed natural law, but directly. "By faith"—not by scientific explanations based upon what we now see in operation around us, but "*by faith* we understand the world was framed by the Word of God." All the formative work detailed in the first chapter of Genesis we are evidently expected to believe was *directly* executed by special extraordinary and arbitrary exercise of divine power. Moses does not pretend to say in tones of apology becoming agnostic modesty, that our earth and its living races were probably (under general divine supervision) organized out of chaos by the slow and inexplicable operation of natural law, *i. e.*, by the happy fortuitous combination of atoms and the action of chemical forces and affinities; on the contrary he tells us distinctly that the successive periods of cosmic formation were periods of direct divine interposition, of supernatural fabrication,—that God "spake and it was done; He commanded and it stood fast." This is the point of antagonism between revelation and science.

Any one who can *thoughtfully study* the evolution theory elaborated by the geological department of the Darwinian school, cannot but notice that the principal fault those

scientific gentlemen have to find with that method of crust formation indicated in the Biblical narrative substantially amounts to this,—The work was done *much too fast*. Yet surely no reasonable man can seriously maintain that the *very slow and gradual execution* of the work of mundane construction can fairly account for that work's being accomplished, or de-miracleize the actual accomplishment of it. A magnificently ornate mediæval cathedral, whether built in ten years or in five hundred, demanded for its erection the *same amount of human skill and toil*, and even so that ponderous work by which the geological features of our earth's present surface were impressed upon it, must have demanded the forth-putting of the same amount of constructive power and skill, whether the process were long or short. The first chapter of Genesis frankly demands us to believe in a succession of *fast* miracles. Evolution, when patiently watched through all its gradual processes, turns out to be a *very slow* miracle, but a genuine miracle nevertheless—a miracle laboring under special difficulties, and manipulated by very incompetent agencies. For example,—Gentlemen advanced in science cannot bring themselves to believe that continents could rise and rivers begin to flow *in one day*. “Only grant millions of years for the accomplishment of such great changes, then we can easily believe they took place,” say they. No doubt continents, mountains, islands and rivers are in your estimation and mine (seeing we, along with our friends the grocer and butcher, generally deal in ounces and

pounds) very ponderous and unwieldy things, and it is not quite easy for us to understand how such (to us) prodigious masses could be moved, heaved up, hollowed out and properly adapted to one another in a few hours or days. But permit me to ask, Have we not forgotten in our estimate of sizes and weights that the mightiest mountains of our globe, the Hymalayas, Alps and Andes, do not really affect the surface of our earth, in proportion to its diameter and circumference, more than the roughness of its coarse skin does an orange? And in our ideas of the work of creative construction have we not forgotten that *far more actual work* than the upheaval of all the continents, mountain ranges, and islands of our globe is performed by divine power (scientifically called the active forces of nature) every day in the year? Is it not perfectly true that this great globe is spun round on its axis at the rate of a thousand miles an hour, and swung through space in its orbit at a speed immensely greater? This is fact. Surely it needs no mathematical demonstration to show that the raising of all the islands, continents and mountain chains out of ocean, and the draining of all our present seas into their beds would not require one-thousandth part of the power now necessary to uphold and impel our globe every twenty-four hours. This is a fact that cannot be disputed, as a very simple illustration will show:—Suppose 7,500 sheets of letter paper laid above one another in one heap. The thickness of *one* of these sheets, in comparison with the 7,499 beneath it, is about the average depth of those

mighty oceans which wrapped the chaotic earth round as with a garment, when compared with the diameter of the earth itself, while our highest mountain ranges rise above its surface like long wrinkles of the upper sheet of paper, wrinkles the thirtieth part of an inch above the smooth level. This extremely simple illustration makes it sufficiently apparent that it does not seem to be a task of insuperable difficulty for the God who now carries and moves the entire world to do in one day even of twenty-four hours all that Moses informs us He did in verses 9th and 10th of his first chapter.

"Oh, but our earth now moves in her orbit and on her axis, not by divine interposition, but by the laws of nature!" Indeed! Paul thought differently when he spoke of one who "upholdeth all things by the word of His power." Besides, when and where did we ever hear of *Laws* without a law-maker? And who ever knew of laws operating themselves save in the realm of Science? "Law" is powerless without executive force—as powerless as mathematical principles are to work the Calculus or to form the pentagonal crystals of the Giant's Causeway.

While I believe that in the strata composing our earth-crust there is evidence unquestionable that vast periods of pre-Adamite time were used in laying down the various geologic deposits, there is no evidence sufficient that it required long periods to give to those deposits their present surface form; and it is, let us observe carefully, it is *the present configuration*

*of the surface of our earth-crust* the 9th and 10th verses of the first chapter of the Mosaic cosmogony refer to. In the name of honest criticism, don't let us make Moses say more than he does. He has said quite enough to keep us busy, *viz.* that between day the second and day the third the dry land rose above the waters and the waters sank quietly into their sea-basins.

No scientific authority will, I presume, dispute that the mere moulding of the earth's surface by upheavals and depressions would modify, would disturb the relations of pre-Adamite geological stratification. To every thinker it must be instantly obvious that, while the deposition of the strata demands long ages, the raising or lowering of it above or below the water levels does not. To me it seems as if the principle obstacle in the way of the harmonious adaptation of Geology to the Mosaic narrative lies just here.

## Chapter iv.

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### ORGANIZATION OF SPECIES.

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THEME:—"God said, Let the earth bring forth grass, the herb yielding seed after his kind, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

"And God created great whales and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind."

"And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind."

"God created man in His own image." Gen. 1: 11, 21, 25, 27.



## CHAPTER IV.

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Perhaps the most marvellous mental phenomenon of our age is an educated, sane and serious man who states that he believes these words of his Bible and the Darwinian theory of evolution too. There can be no doubt at all Moses declares in the plainest possible terms that all organized structures on the face of our earth, whether vegetable or animal, were directly "made" by God, that every different species of herb and tree, fish and fowl, animal and reptile was by Almighty skill and power produced in perfected form "*after its kind.*" While variety of species can no doubt be produced by climatic conditions and ingenious breeding, *species* Moses tells us repeatedly is of direct divine origin; grass was made grass and trees, trees, each with its specific seed *in itself*; fish were made fish, and fowl, fowl; animals, reptiles and man were made by God *de novo* each "AFTER HIS KIND." This is the statement of Revelation; and all human experiment and observation have demonstrated that no one of these species can possibly be transformed radically, for all hybrids are sterile. Yet scientific evolution deliberately brands these Mosaic statements as the legendary fabrication of humanity's infantile ignorance and superstition, and labors to convince us that all the higher organized forms, including man him-



self, are mere slow developments of the lowest and simplest living things which mysteriously and unconsciously emanated from dead mineral matter millions of ages ago.

Moses declares God was the Creator; Evolution declares Time was.\* "Time enough is all we ask," say our scientific friends;—"In the production of the most complex botanical forms grant us only plenty of time and we can explain the whole interesting process rationally and perspicuously,—for instance: grass in rich moist places gradually developed into reeds and stout rushes, and some of these rushes and reeds on account of their peculiar environments and acquired habits (!) differentiated slowly into bushes. This stage being reached, it is obvious that it would require but very little favorable impulse (in the form of more genial climate, for example) to develop such bushes into oaks and elms and cedars of Lebanon. It is most reasonable to suppose—it can *almost* be proved that in certain favorable conditions rose bushes gradually differentiated into apple-trees and coarse hawthorns into very good plums and peaches." Some enthusiastic evolutionists go further than this informing us "Certain grubs and birds would doubtless foster and stimulate this progressive evolutionary tendency on the part of bushes to produce the food they preferred by paying special attention to such well-disposed shrubs—the more genial and

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Listen to this:—"The cell consists of matter called protoplasm, composed chiefly of carbon with an admixture of hydrogen, nitrogen and sulphur. These component parts, properly united produce the soul and body of the animated world, and suitably nursed, become man. With this single argument the mystery of the universe is explained, the Deity annulled, and a new era of infinite knowledge ushered in."—*Prof. Haeckel*.

This impudent irrational blasphemy is scientific "argument," you observe.

generous shrubs by subtil vegetable instinct politely responding to the blandishments of their slimy and winged visitors. In this way and by this extremely simple and beautiful system of mutual accommodation and tendency to oblige, **we can** at once understand and explore the arcana of the vegetable world. In the long course of numberless ages long experience seems to have given both bushes and birds a strange sort of aspiring instinct towards improved habits and a nobler state."

All this is very ingenious theoretically, but just read again my theme extracted from the book called Genesis, emphasizing the phrase—"AFTER ITS KIND."

"As to the more complex zoological organisms," continue our scientific instructors, "only allow us abundance of time for the thorough unrestrained operation of natural selection and the survival of the fittest in the struggle for existence and all mystery of the supernatural instantly vanishes." For instance, Prof. Hæckel speaking with authority, saith that a very small bit of albumen, lying on the floor of the ocean, out of the rays of the sun or any other chance of fermentation, began spontaneously to live and move—a parentless *moneron*; then somehow quite spontaneously this primal albuminous moneron split in two, and these two monera lived in the comforts of unconscious fellowship until they each split again, and lo, there were four monera!—then—well, then, in process of time (a very long time of course) one of the bigger and more energetic monera perceived the number-

less advantages of gathering around him a good hard coat of lime and became a shell fish, while another, having been suddenly raised by some sub-marine convulsion above the sea level altogether, found himself one day in a warm shallow pool of rain water, and became a tadpole—what else could he do in the circumstances?—then, this tadpole having irresistible inherent tendencies to differentiate into a frog, (amphibious faculties in such environments being an obvious advantage) at this point one can see at a glance the possibility, nay, the certainty of progressive evolution towards the highest species of the vertebrate mammal, and the intellectual is—why is—only a matter of time. This is in substance about the last word of Darwin's talented and logical disciple.

All this is very interesting—at least ingenious, but just read my theme again, and then say, Is there any possible way of harmonizing Revelation and Evolution? "AFTER THEIR KIND." Is this theory of the nineteenth century indeed a more *rational* solution of the mystery of animal form and life than that given in this old-world document, Genesis? "But the miraculous must be eliminated from the realms of true science, say the whole tribe of evolutionists; the supernatural is unscientific and cannot be tolerated."

Do as we will, we must have—if we would not drift away into the hopeless regions of impalpable atoms, we must have, even Mr. Darwin himself admits, *one supernatural act at least* to commence with; and after that the question

before us now is, whether does the cosmogony of Moses or the theory of Evolution really give us the more rational solution of the problem? Whence living animal organisms? Did lifeless and unconscious albumen, without one nerve or one faculty, through the course of countless millenniums miraculously work itself into a moneron—a moneron endowed with all the potencies of Phidias and Cæsar, of Shakespeare and Milton, of Newton and Faraday? or did an omniscient and omnipotent God actually and simply do what my present theme declares He did?

Such *exceedingly slow miracles* as those advocated by Darwin and his disciple Hæckel, incomprehensibly performed by matter itself upon itself appear to me objects of faith much more difficult than the instantaneous miracles enumerated by Moses, for in these cases the cause is evidently sufficient for the effect, whereas in those the effect is impossibly greater and better than its cause. Or are we prepared to accept as axiomatic truth, "a part includes the whole?"

The insuperable difficulty scientific materialists profess to find in the way of their acceptance of Christianity is that it absolutely demands simple faith in the supernatural nativity and resurrection from the dead of Jesus Christ—two stupendous divine miracles. But what are even these two fundamental miracles of Christianity compared with that propounded by advanced Science in the revelations of her high-priest Hæckel about Albumen?—demanding our faith

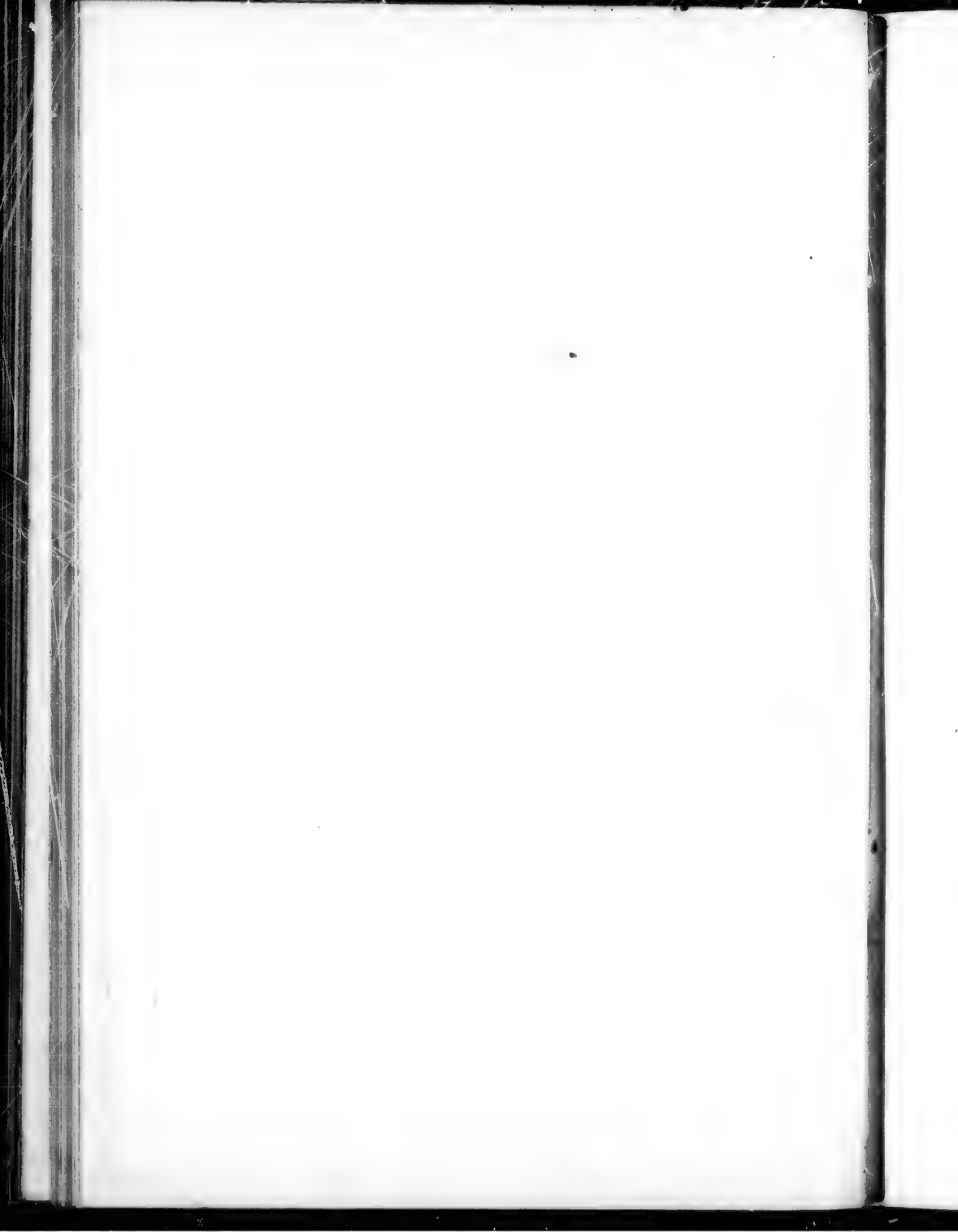
in the self-organization and self-vitalization of a simple mineral, after having lain at the bottom of the dark ocean during the measureless lapse of untold ages in absolute mineral unconsciousness? The Babe of Bethlehem had a human mother at least. The body of the dead Jesus was at least organized and had actually lived; but Albumen was part of chaotic matter which from all eternity past had never been either alive or organized—had never been in the most distant degree connected with organization or life in any conceivable sense; but—miracle of miracles! its organization (although it was absolutely without circulation or nervous system or faculties of any kind) and its animation were self-wrought! Whether does old Revelation or new Science tax our credulity most severely? Surely the man who believes in Mr. Darwin's marvellous theories of Evolution, or in Prof. Hæckel's albuminous origin of life and species fairly has merited the plaudit, "I have not found so great faith, no, not in Israel." With the greatest seriousness I assert that nowhere in all the Bible does the God of Moses and Abraham either ask or expect the exercise of such implicit unreasoning faith as evolutionary atheistic Science demands when she points her disciples back through the dim vista of millions of æons to the self-vitalization of albumen, to the omnipotence of protoplasm or chlorophyl, to the incomprehensible and indescribable self-evolutionary differentiation of one primal germ into ten thousand times ten thousand species, vegetable and animal. The acceptance of this dogma demands faith *aided by insanity.*

By way of contrast with those hymns to Deity in which pious believers in the Mosaic Cosmogony indulge, and to illustrate how instructive and profitable are the tendencies of advanced scientific thought, perhaps I may be allowed to close this paper with two verses expressing evolutionary devotion :—

Down deep in ocean old and dark  
Albumen felt the vital spark !  
That spark had been nowhere before,  
For all was dead from shore to shore.  
And so had been from evermore.

O Protoplasm ! whence combined ?  
Or how ? or why ? Who, who can find ?  
O green, quiet matchless Chlorophyl,  
Great ancestor of mind and will—  
I muse—and muse upon thee still ;  
And love to think, *I'm Chlorophyll*!

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## Chapter v.

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COSMIC

FORMATION AND ORGANIZATION

MIRACULOUS.

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THEME:—"God created." "The Spirit of God moved upon." "God said,  
"God made."—GENESIS I: 1-7.



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## CHAPTER V.

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With reference to the miraculous formation of the earth-crust and the miraculous organization of its inhabitants immediately preceding and during the human period, perhaps I may presume to give this definition : A miracle is a natural effect caused by supernatural wisdom and power. Depressions, upheavals, crystalizations now apparent in the crust of our earth, which in the ordinary operations of nature's present courses might exhaust thousands of years, could be made to assume the same conditions and forms under the operation of divine power instantly. An Alpine avalanche will in one moment do the disintegrating work of five hundred years of sunshine, shower and frost. For the sake of illustrating what I mean,—Granting the miracles recorded in the New Testament to have actually occurred, do we suppose that the material results of those miracles would, on close examination, appear somewhat unnatural? If the man born blind to whom our Lord gave eyes had submitted his newly found orbs to the microscopic inspection of a scientific oculist (totally ignorant of the supernatural origin of them) would not that oculist be prepared to aver that the organs submitted to his professional scrutiny must certainly have come, and could not possibly have been produced otherwise than by ordinary generation and natural development? When in the darkness Peter hewed off the

ear of Malchus' nephew, I presume that in the rude *mellee* the ear was trampled in the dust, and a new ear put in its place by the miraculous touch of our Lord. Now, suppose this miracle-made organ had next day been carefully inspected by a professional anatomist, would not he have felt free to take oath that said ear certainly bore no marks of instantaneous manufacture, but *must* have been born with its wearer, and must have grown with his growth? Yet the fact was those eyes and that ear were tissues of instantaneous miraculous formation.

Whenever we admit that divine interference is possible it becomes obvious that the entire theory of Evolution stands on false premises. Every one who believes the apostolic history of Jesus Christ to be inspired and infallible truth must hold that Man actually was God manifest in the flesh, the Word which was in the beginning with God, and was God, and the almighty Maker of all things,—less than this no one can hold without the renunciation of Christianity. This granted, the first chapter of Genesis can be at once explained and accepted as literal verity. Natural effects were directly produced by supernatural wisdom and power. The most simple and at the same time the most rational account of cosmic organization is that the Lord Christ who instantaneously made (out of pre-existing material, I have no doubt) the loaves and fishes in the wilderness, had, thousands of years previous, made, composed and constructed the vegetables and fruits, the fish, birds, animals and insects of our world in

the beginning of the present mundane æon, and that in the space of six days—each day measuring from night to night. “All intelligent religious men have accepted the principle of Evolution,”—to this effect wrote a journal of authority a few weeks ago. If it be so, than I for one deliberately step out of the respectable and influential order. And yet I claim, and that intelligently, that the first chapter of Genesis interpreted literally gives us a more rational and credible account of the organization of the flora and fauna around us, than the science which gravely asserts that the flora and fauna gradually *developed themselves* by the exercise of atomic instincts through an incalculably protracted succession of ever-improving generations—and all this out of a very small pellet of inanimate and unconcious albumen—i.e., a fine chalk, something resembling the white of an egg!!! If this be true, then let the grand anthems of ancient Israel to an intelligent Deity sink into silence! Psalm the twenty-fourth is superstitious ignorance. Let reptiles, birds and all quadrupeds sing, hiss, snort and bellow,—yea, let monkeys and men chatter and shout, “Glory be to Albumen the almighty, as it was in the beginning, is now, and ever shall be, world without end!”

Returning to those loaves and fishes instantly made by Jesus Christ, were they like the genuine, natural articles—the five flat hard biscuits and the two small fishes furnished by the lad in the crowd? Suppose some of our modern geological evolutionists and anatomical scientists, shortly

after the five thousand men besides women and children, had dispersed, happening to take an evening stroll across "the desert place," had lighted upon some fragments of the bread and bones of the fishes, would not they, one and all, be prepared to assert most learnedly and most positively, that the grain of which the bread had been composed *must* have taken a million years at the very least to develop out of simple grass, and that before such grain could possibly compose such bread it *must* have been ground between millstones? And would not each savant assert that the fish bones discovered *must*—by all the immutable laws of nature and natural selection, *MUST* have taken at the very least ten millions of years to have been evolutionized into vertebrata out of patriarchal tadpoles and monera? Yet we know the stubborn fact that that flour had never grown as grain, and had never passed through mill or oven, and that those fish-bones had never been developed from ova, or swum in water. Or let us suppose our wise men had visited Cana the day after the marriage feast, and had been treated to a glass of the "good wine" made by Christ, would not each one of them be prepared to swear in the name of advanced Science that such wine *must* have been very skillfully made from the very best grapes that had ever drunk Syrian sunshine, grapes developed by the industry of ten thousand long years from some creeping plant of the pre-Adamite world? Yet, after such scientists have delivered their evidence, if we believe our New Testament record at all we know that neither

bread nor fish-bones nor wine had ever been developed or manufactured at all; but made miraculously in a moment by the Creator. "Just give us time enough and we can show you how the whole first chapter of Genesis could be rationally and scientifically accomplished—how, without the irrational interposition of anything like the superstitious idea of divine miracle, the entire mundane cosmos was organized." To this we answer, Gentlemen of Science, we *won't* give you time, because we *can't*. To give you the time you require is to deny the inspiration of Genesis and the divinity of Jesus Christ; and we are not prepared to pay such a price even for your precious science.

Beat about the bush as long as we may, this entire controversy is forced to this crucial point: Is there a God of infinite wisdom and power, or is there not? If there is not, then every sensible man will close the Bible and dismiss the subject forever, leaving specialists to write and sell their books, leaving scientific lecturers to advertise and discuss their own imaginations in the hearing of people weak enough to pay them for the worthless stuff. Worthless, I say, for what can scientific truth be worth to the lineal descendant of an ape? But if there be an Almighty God, why could not He perform all the work specified in the first chapter of Genesis in the space of six revolutions of our earth? And why should He not organize the various species of vegetables and animals in full maturity? What possible object can be

gained by the incomprehensible and useless procrastination called materialistic evolution?

Besides, it is not science, but mere speculation to say that natural selection will result in the survival of the fittest. *Natural* selection is toward selfishness, vice and consequent degeneracy. *The fittest do not survive* in the struggle for existence," unless the fittest are the coarsest brutes with the thickest hides and the strongest fangs. It is not science, but sheer nonsense which neither history nor experience justifies, to say that dead insensate matter, such as clay or sand, could generate grass or trees in a hundred thousand years easier than in twenty-four hours. No such growths have ever been traced to any soil without germs; and germs are living organisms. Without being egotistical, I know that *I* can do far more than sand or clay ever could. I know I could make a full-grown tree or a fish or a horse, or a man in five minutes quite as easily as—in fifty thousand years. To get the first spoonful of sand, clay and oxygen boiled or fermented into animal tissue would take me at least one minute and a quarter or—ten million years,—perhaps a few weeks more or less; the thing is quite simple, when you once get a fair start in the successful evolution of the first two or three living germs! As to the nervous system, including the brain and the spinal cord, I would perhaps have to relegate that operation to—Albumen possibly!! Time in immeasurable quantity, nay eternity is too short to condense such insane intellectual

vapor into common-sense. Time—millions of ages of time cannot make mindless matter arise to self-organization, cannot endow dust and water with power and skill to develop themselves into organized thinking animals. If, in the solution of this problem, experience and observation give any light, they tell us that Time *wears out* things—wears them done—reduces them to their original dead elements—the survival of the weakest smallest atoms! Time does not stimulate living development; but Life is in continual conflict with Time. This is the united testimony of history and experience, and the man who makes theoretical *assertions* to the contrary either lies or raves. Take an example “La démocratie,” writes an exponent of materialistic social advancement, “demolit Dieu, demolit tout le vieux monde, et une chose seule reste, l’Evolution scientifique. “What next? Is scientific evolution *a thing?*

Let us have an end to all this profane evolutionary insanity, whose “discoveries” seem to be nothing more than the manufacture of new nomenclature—Greek, Latin, German words anglicized. The opening chapter of Genesis is true, if all nature be not a stupendous and incomprehensible lie. All nature asserts that organization depends on mind and that no living forms exist which cannot be traced to living germs—germs never yet extracted by man from dead matter. God Almighty *made* vegetation and animals in all their different species. He also *made* man. And all this making was miraculous. This is true, or they made them-



selves, and this is *more than miraculous*, nay, utterly and hopelessly incredible.

When we speak thus, advanced thinkers will no doubt smile or sneer at what they deem our innocent mediæval credulity,—perhaps benevolently pity our ignorance. We are *not* ignorant of Darwin's, Huxley's and Hæckel's assertions; and we intelligently regard their evolutionary theories as the fanciful and unfounded speculations of presumption and impiety. We do not think, after we have heard these gentlemen, and after we have thought our best on their scientific assertions and theories, that to believe the first chapter of Genesis just as it stands written is indicative of either mental weakness or superstition:—God said "Light be, and *Light was*;" God commanded the earth to rise from beneath the waters, and *it rose*; the atmosphere to float, and *it floated*; the grass and trees to grow, and *they grew*. By God's fiat, fish, birds and animals were *made*, instantly made—why not? And as for man and woman, God made them perfect,—why not? Surely the omnipotent God could do in five minutes what a quadrumanous anthropomorphous ape might do in fifty thousand years, and that without any special effort. "I believe in God, Almighty maker of Heaven and Earth." Is it not quite as rational and respectable and philosophical to subscribe to this creed as to deify Evolution, Anthropomorphoids, Darwin & Co.?

## Chapter vi.

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## ELOHIM.

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THEME:—In the beginning God created." "And God said."—GENESIS 1: 1, 3.



## CHAPTER VI.

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Who summoned substance from nothing? Who produced the marvellous effect we call "Creation" in all its inscrutable combinations and laws, in all its countless departments and species?—God. A hundred times the reply is repeated—God. What is God? Explain the mystery as we may theologically, it cannot be disputed that the original Semetic word we translate by this singular Saxon monosyllable is plural—the plural form of a word we find elsewhere in its singular form—a plural word we find also very frequently in combination with the essentially singular noun Jehovah. Is it not at once startling and most suggestive that these oldest of all religious documents, the Pentateuch, which so solemnly assert and re-assert the indivisible and immutable unity of the "One only living and true God" should open their statements by attributing to Deity constitutional plurality!

Much that metaphysical theologies advance about God being a simple uncompounded Entity, an Essence without parts or passions, the Absolute without form or limit or ideal progression, must be rejected as presumptuous attempts to find out God by searching, to finally exhaust what is and must remain incomprehensible. Inspiration *reveals* but does not explain. Let us never forget that revelation is one thing, explanation another. To our consciousness there is nothing

more manifest or real than sunlight—one and seven, seven in one—and nothing more mysterious or inexplicable, except the God who made and sustains it. This name ELOHIM is the germ term of Trinitarianism. “God is Light.”

To my mind it adds not a little to the trustworthiness of this old Book that it begins with the frank utterance of an incomprehensible and inexplicable mystery, and goes on courageously repeating that same mystery to the end. In our present theme we are informed that the divine Creator is a Composite, and in the twenty-sixth verse the pronouns “us” and “our” confirm the doctrine beyond all sound debate. Subsequent revelation teaches us that God the Son and God the Spirit were the deity by whose personal agency the creation was both evolved and constructed; but here the divine Trinity is revealed in the mysterious unity of the plural term “Elohim,” indicating that creation became a substantial fact and assumed certain forms, qualities and relations according to united purpose and plan, and as the direct effect of combined divine power. In the beginning, the combined Elohim created *ex nihilo*; in the construction of that created matter the divine Spirit was the efficient power executing the will of Another, that Other the New Testament affirms being the divine Son. The *Voice* we hear in these opening paragraphs of historical revelation commanding is THE WORD (John 1: 1), the *skill* we see working is THE WISDOM, and the effects produced emanate from THE POWER, (1 Cor. 1: 24)—this I understand to mean

that the divine Spirit was directed and operated by the Son, the Son executing the plan, purpose and will of the triune Elohim. My explanation may not be very perspicuous, for, after we have uttered our last and wisest word on this subject, still "great is the mystery of godliness" nevertheless these passages I quote are plain enough as a confirmation of this first utterance of Inspiration, viz.: Elohim created all things by Jesus Christ. "For in Him were all things created, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones or dominions or principalities or powers, all things have been created by Him and for Him; and he is before all things, and in Him all things subsist."

One thing connected with this mysterious doctrine of the tri-unity of Deity is what may be called the successful manner in which the writers of "holy Scripture have handled" it. Just think: nearly forty different authors, covering a chronological period of 1,600 years, resident in different countries and speaking different languages, write about the nature and character, plans and purposes, doings and sayings of a divine Being who is in essential substance one and indivisible, yet three in hypostatic constitution and distinct manifestation,—they write historically, prophetically and philosophically, they write in plainest prose and in loftiest poetic metaphor, yet there is not one statement they make concerning this most mysterious Being which impugns, contradicts or even obscures this doctrine of His constitutional

plurality. The sacred writers never once involve themselves in the inextricable mazes in which their definitions of the Infinite and Absolute involve modern metaphysicians. In one place they enunciate His absolute Unity as contrasted with the number and variety of false Gods, in another they extol Him as a Spirit, invisible unapproachable and incomprehensible, while in another they speak of a Man among men as "the express image of His person"—the Father "declared" in the Son; but through all this super-rational dogmata there runs the harmony of perfectly adjusted truth. In the grand doxology of all this multiform revelation to the Three-One there is really neither contradiction nor even discordancy. We do not understand the principle in pneumatics by which three different notes blend into one harmonious chord; but the actual harmony is none the less proof of the pneumatic principle. Is not the harmony of all the sacred writers on this doctrine of the divine Plurality weighty proof of the doctrine itself? I think so.

Amongst the various names of the Most High why should ELOHIM alone be used throughout this Mosaic narrative of the creation? Many of the learned have been not a little puzzled to answer, and have felt themselves driven to invent plausible reasons, notably that of two authors (called technically the Elohist and the Jehovist) of these few early paragraphs of Genesis. Perhaps one who dares not pretend to Semetic scholarship may humbly suggest a very simple way of escape from the perplexities of such hyper-critical theor-

izing, viz: Is not the radical meaning of this name "Elohim" *omnipotence*? If so, what other title of the great Creator could have been so appropriate as this one in this connection? Surely this is reason sufficient for the use of this divine name without our resorting to the speculations of a cool and daring philology which presumes to reduce the first book of the Pentateuch to a collection of ancient fragments and degrades Moses from the status of an inspired author to that of an industrious collector of old and curious manuscripts.

I cannot lay down my pen on this theme without saying a little more about what this word Elohim directly suggests:—If the doctrine of the divine Trinity be true, what a wonderful Personage is the Man Jesus Christ! If the Creator of heaven and earth be identical with the Saviour we are commissioned to proclaim to ruined sinners, oh, with what confidence and earnestness should our proclamation be characterized! *His* law-keeping righteousness—is not that more than amply sufficient both in quality and quantity to clothe such worms, such insects as we are in perfect moral beauty! *His* vicarious death under the doom of human guilt—was not that powerful enough sacrificially to exhaust our legal penalty and cleanse away our moral turpitude forever! *His* resurrection life—*His* divine vitality—O who can for a moment question whether this can endow our small souls with life everlasting! Who can debate whether that living Light which at first kindled and until now hath sustained all those suns which blaze



in the darkness of empty space can enlighten and bless us forever!

When we proclaim the Gospel, of WHOM do we speak? to Whose love and grace, righteousness and power do we point? "To us a Child is born, to us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father (the Father of the endless ages,) the Prince of Peace.' When you and I believe the gospel of grace, to WHOM do we trust? To Him whose titles are the Truth, the Word, The Wisdom, the Power of God. And Who can this be but the Almighty Creator mentioned in these opening utterances of revelation—He who is an essential element in that ineffable Unity which constitutes that ineffable Plurality ELOHIM?

In the history of modern theology is there not one fact suggested by this theme, and worthy of serious consideration, viz.: Socinianism has offered the most genial soil, the most fertile field for the evolution theory of Creation: those who deny the divine Trinity (the Godhead of Jesus Christ) *also* deny the veracity of the Mosaic Cosmogony. Noxious weeds mutually foster one another. Error stimulates the development of more error. Heresy breeds heresy.

Chapter vii.

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THE MIRACULOUS.

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THEME :—"And it was so."—GENESIS 1: 7, 11, 15, 24.



## CHAPTER VII.

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What all our rationalistic interpreters of the Bible aim at is the getting quit of the miraculous, the supernatural. God, say they, if he does work at all, must in subordination to natural law, for this law is eternal and immutable, because constitutional and fundamental, etc. Without debating the logic of this argument, what does getting quit of the miraculous involve?—Jehovah Himself must be the product of Law, and Law must have originated without any origin. Jehovah is not absolute in authority and infinite in power, but limited in his purpose, will and power by pre-existing supreme natural Law! Natural Law cannot be superceded—ergo: The birth of Isaac and the gracious covenant based upon it, the supernatural events in the history of Israel's deliverance from Egypt, their pilgrimage through the sea and the wilderness and their settlement in Canaan cannot be true; the nativity of God's own Son, all those miraculous works to which He appealed in authentication of His doctrines, the atoning value of His sacrifice in substitution for sinners, His resurrection, His ascension to heaven and His predicted return to earth, the regeneration of the spiritual nature of mankind and the actual resurrection of their bodies from the grave, as well as all that characterizes the revelation of the everlasting future—all these are simply impossible. In other

words, If we accept no more of revelation than what can be accounted for on the principles of materialistic science and can be traced to the operation of nature's laws we must forever abandon all the essentials of our Christianity ; our faith is superstition, nothing more, our hope nothing better than beautiful delusion, "the baseless fabric" of a diseased imagination.

Are we prepared for this awful sacrifice? If not, *we must continue to insist upon and tenaciously adhere to the Miraculous.*

Many learned and excellent men appear to think that some modification of the orthodox views on the miraculous may be practicable, that in some happy way divine Revelation may be accommodated to and harmonized with advanced scientific Rationalism. But this, I am sure, is utterly hopeless. Revelation is *in substance* miraculous ; the warp and woof of the entire Bible are the supernatural. Not to enter on the criticism of such biographies as those of Moses and Elijah, Jonah and Daniel, it is enough to point to these broader and deeper facts, viz : The formation and nature of Adam the first and of Adam the second, and all those doctrines of Ruin and Restoration founded thereon ; the resurrection of spiritual human nature from the death-state of sin, and of physical human nature from the corruption of the grave, and all the promises and hopes based thereon—these all are not admissible within the limits of the possible if the miraculous, the supernatural be denied.

The more carefully and profoundly I study this subject in all its bearings the more fully am I convinced that between implicit faith in the Miraculous of the Bible and Atheism there is no choice for any one. I am aware that not a few learned and earnest souls hopefully imagine that from the Bible the supernatural may be eliminated, still retaining all its moral essentials ; but this involves a most destructive contradiction, for how can we accept as our unerring guide through darkness a record for which we have to make apologies to human science, and whose statements we have first to rectify according to our own judgment? how can we receive that book as infallibly true which we first declare to be mainly composed of impossible fiction?

The case, I think, stands thus :—

1. Jesus Christ was the Personification of the MIRACULOUS, or He was not the Son of God ;
2. Jesus Christ was *the* TRUTH, or an impostor ;
3. Jesus Christ declared the Jewish Scriptures, Moses and the Psalms and the Prophets divine truth.
4. If, on the authority of Jesus Christ the Scriptures be God's truth, *christian* science must accept the anomalous phenomena of the Miraculous, and *christian* philosophy must bow to faith. "We walk by faith ; not by sight."



## Chapter viii.

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### THE HUMAN SPECIES—WHENCE?

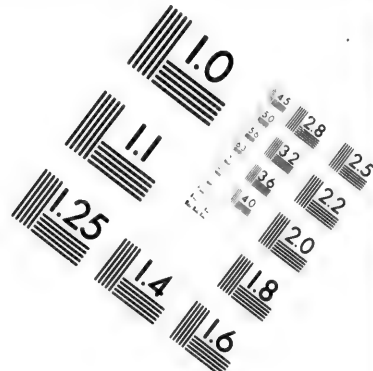
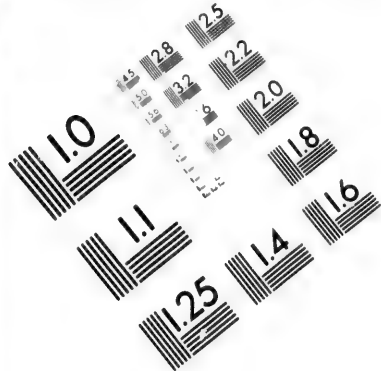
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THEME:—"And God said. Let us make man in our own image after our own likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

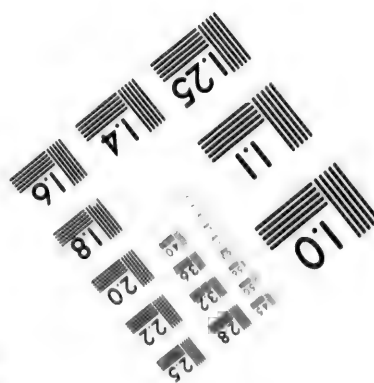
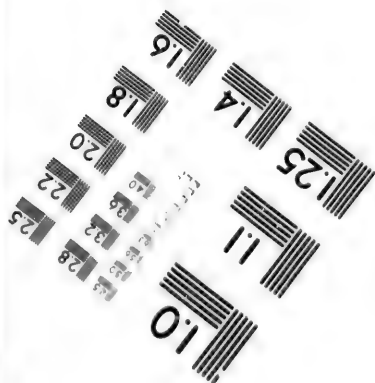
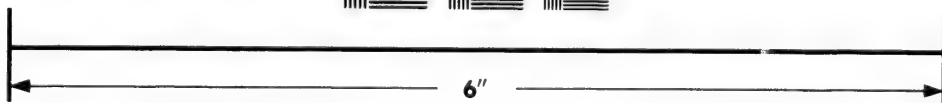
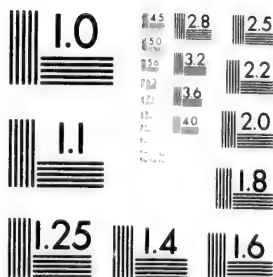
"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—GENESIS 1: 26-28.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—GENESIS 2: 7.





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## CHAPTER VIII.

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No language imaginable could more flatly and emphatically contradict the evolution theory of the "Descent of Man" than does the history of Man's creation given in Genesis. Evolution was *not* (as scientific Biblical expositors think) the mode of Man's creation. Man is *NOT* the gradual and improved development of lower forms of animal life, but "God said, Let us make man in our image, after our likeness. . . . So God created the man in his own image; in the image of God created he him; male and female created he them. And the Lord God formed the man of the dust of the ground, and breathed into his nostrils the breath of lives, and the man became a living being." This re-iterated statement of Revelation modern Science presumes to pronounce actually untrue—the erroneous deliverance of the most primitive and ignorant age. And why? Because by comparing the anatomical structure of a man with that of a gorilla scientists perceive a close resemblance, and by comparing the skeleton and brains of a dog with those of an ape there appears remarkable similarity, therefore argue they—Therefore the apes and gorillas must have descended from, or rather ascended by upward evolution from the dogs, and mankind from the apes and gorillas. Want of space forbids my illustrating how this theory applied to other subjects rapidly developes into unmistakable *argumen-*

*tum ad absurdum*. Science signifies *knowledge*. Scientists by the very assumption of this name bind themselves to confine themselves severely and scrupulously to *what they positively know*, and to a plain and true statement thereof; but the moment they leave the solid ground of actual discovery and venture forth on inferences and suppositions, probable causation, connections and issues, they become speculators, inventors, poets, and have forfeited their right to the name of Scientist. Speculative philosophy is Science *on the wing* in the aerial regions of imagination.

On the theme now under consideration, the Origin of Man, I assert that no Scientist *knows* or ever has known from observation or history that dog ever became monkey, or monkey man. Not a solitary case of any such evolutionary transition has been authenticated although there are now colonies of monkeys that have been *developing* undisturbed since the days of Noah. If such monkeys did, by natural selection and the survival of the fittest, spontaneously evolutionise into men a million years ago, how is it that we cannot now discover in all the tropics one specimen so evolutionized? or even one far advanced in the process of evolutionization? Surely a few thousand years more must have improved the species in the direction of humanity. Just as there is (for a very obvious reason, apart altogether from any idea of connection between the things) a remarkable resemblance between the wheel of an ancient Assyrian or Roman chariot and the wheel of a Pullman car, just as there is a singular similarity between an orange and its rind and the world and its crust,

so there is between the physical construction of a frog and a dog, an ape and a man ; but such structural resemblance proves no more than this that the same almighty Designer and Artist constructed the four species on a similar model as best adapted for animal life in the same world. Amongst all kinds of sailing vessels, great or small, there are certain necessary points of common resemblance, because whether mere row-boats or stately ships they are all designed *to float and move in water*,—even so in this world all vertebrate mammals have been provided with heart, lungs and brain, because a heart is the machine best fitted to pump blood through such physical structures, the lungs a machine best adapted to utilize atmospheric air, and the brain a machine best fitted to operate the system of nerves.

Here in the book written by Moses, which Jesus of Nazareth received and endorsed as the veritable Word of God, we are repeatedly assured that God Himself directly *created* and *made* man. If evolutionary science be right this book must be wrong. Who amongst those pretending to be Christians dare incur the responsibility involved in assuming this attitude of modern science? But is no reconciliation between Evolution and Revelation possible? May not Revelation intend only to give us a short, graphic outline, couched in language adapted to the early and ignorant infancy of humanity, of the great and slow progressions of Evolution? May not "God said" really mean nothing more than the gradual condensation of attenuated ether into

primordial atoms and the unconscious conglomeration of those atoms by spontaneous gravitation into conscious self-acting organisms? May not "God created and made" really signify the survival of the fittest amongst some highly differentiated apes, differentiated into humanity by some happy accidental combination of environments? If so, surely it would have been quite as easy for the sacred writer, instead of using such misleading terms as "God said," "God created and made," to have honestly stated, "And it came to pass at the end of many days certain dogs became apes, and after many generations some of the wiser apes became men," or "In process of time out of the wiser apes man and woman slowly grew." If this really was the historical process then the statements regarding the creation of man and woman made and re-iterated in the first and second chapters of Genesis, far from being correct, are misleading and untruthful, and Jesus Christ in accepting and quoting the book of Genesis as inspired revelation endorsed what He must have known to be false. Who is prepared to take this monstrous position out of deference to the ingenious inference of scientific philosophizing?—Darwin and Hæckel are right, *ergo*, Moses and Christ are wrong!! Up till to-day not a solitary specimem of anthropomorphic transition has been produced in the open court of science.

If we are asked, How was man made? our answer is, "The Lord God formed the man of the dust of the ground, and breathed into his nostrils the breath of lives; and the man

became a living being." His body was formed or "made" out of the dust as directly as the potter forms pitcher or platter of clay; his soul was "created" by God's breathing into that body He had just made out of dust "*the breath of lives*"—animal life, mental or intellectual life and spiritual life, so that man became that living trinity, that trichotomy described by the apostle, "Body, Soul and Spirit,"—thus man became, like Elohim his Maker, constitutionally a trinity in unity, as is plainly predicated in the words: "Let us make man in *our* image, after *our* likeness." What we *know*, on inspired authority is this: the human species originated thus, (1) Man's body was skilfully constructed by God out of dust; (2) Into this body God breathed lives; (3) During a deep sleep from the side of man God took a rib, and of that rib He made woman. Here is the only act approaching to evolution; but it is the development of a rib by the miraculous power of God. These three statements I am aware are utterly unscientific and improbable—by the operation of any natural law impossible,—very amusing and childish,—oriental and biblical, etc., etc. I know it sounds ridiculously simple in the cultured ear of this generation for any one to say that almighty God in manufacturing the first human body acted like a potter; but is not this the express statement made by the prophet, "Now, O Lord, Thou art our Father; we are the clay, and Thou our Potter, and we all are the work of Thine hand?" and does not the apostolic thought run in the same direction,



“Who art thou, O man, that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or, hath not the Potter power over the clay?” So thus it stands, deny it who may, God almighty *made man directly out of dust and directly breathed into him life*. God himself, without any interposition from lower animals, was the direct Manufacturer of the human body and Ancestor of the human soul.

If the narrative of creation in Genesis be not a mendacious fiction Man was originally *Man* in perfection, made after the matured divine ideal of humanity. Adam's countenance was NOT the highest improvement of an ape's, his brain was NOT the refined and enlarged development of a singularly intelligent gorilla's; but his prototype was Divinity in image and likeness. Once and again, and yet again Scripture makes this positive statement; and it is in the face of this statement modern Scientists presumptuously and blasphemously assert, “Evolution made man in the image of a monkey; in the likeness of a gorilla Evolution created him; male and female differentiated it them.” Darwinism contradicts Mosaism directly and emphatically. There is no possibility of harmonizing Science and Revelation without unscrupulously misrepresenting both. God's Spirit declares one thing, Science declares the opposite, and what shall we say? In this contest we have no choice—“Let God be true, and every man a liar.”

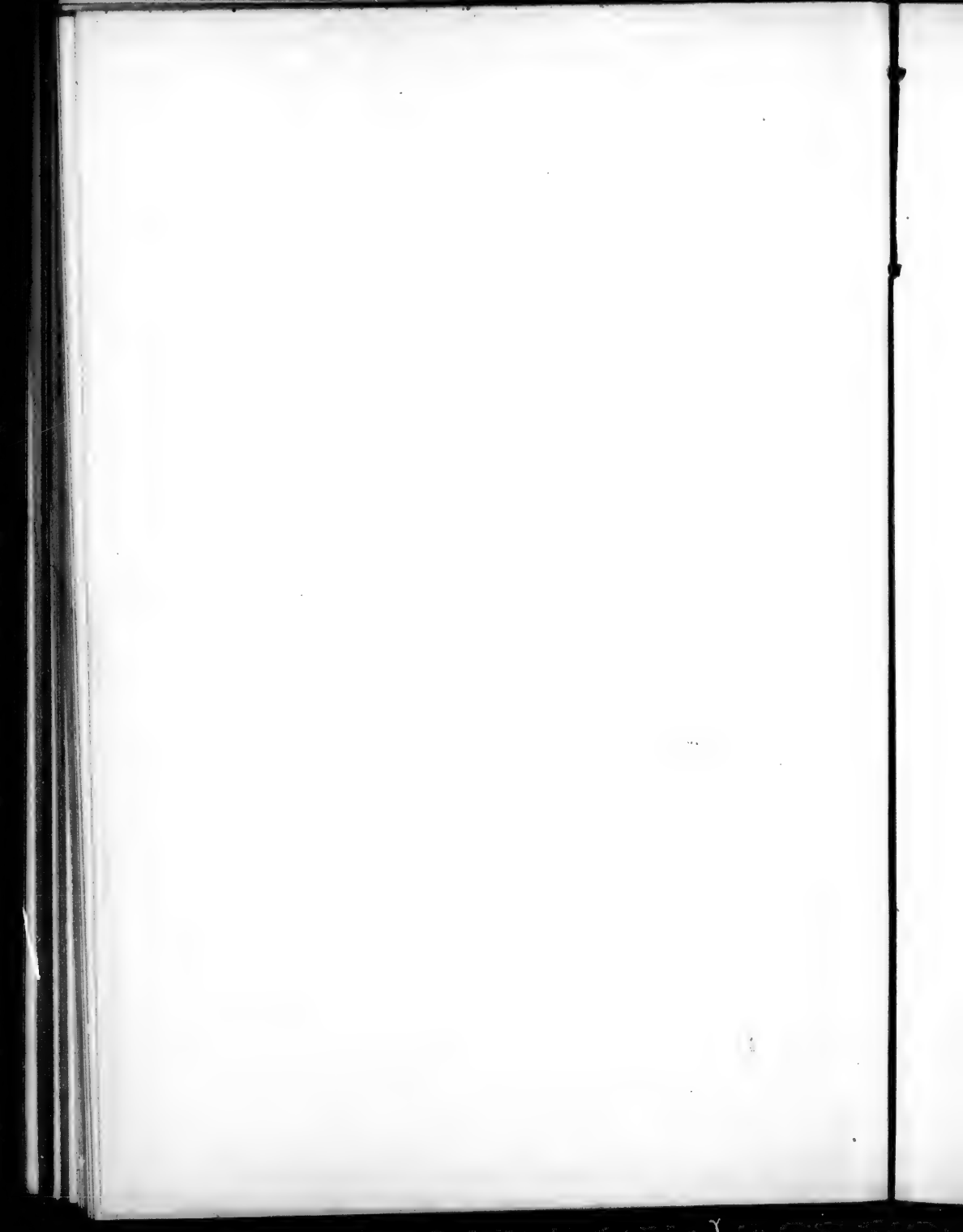
Chapter ix.

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THE HUMAN SPECIES—  
IN WHAT STATE ORIGINALLY?

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THEME :—" So God created man in his own image, in the image of God created he him; male and female created he them."—GENESIS I: 27.



## CHAPTER IX.

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Evolution asserts that humanity is the highest development of the brute; and that the man of to-day is the highest development of humanity which originally was of course only one remove above the brute. REVELATION asserts that the first man as he came direct from the hand of his divine Maker, was the most perfect specimen of all humanity. In true and complete manhood, Revelation also tells us, the human race has vastly deteriorated from its original. Here the antagonism between Mosaism and Darwinism is irreconcilable beyond the possibility of mutual accommodation. Adam was the *best* man of mankind, Eve the *best* woman of womankind, for they were made in the likeness of God by God Himself. But let us remember what "best" means here. It does not mean that Adam was the best chemist or carpenter, tailor or sailor, nor Eve the best cook, modiste or musician; they were not the most skilled in occupations occasioned by the fall, they were not the most enlightened in that knowledge which inquisitive science drags out of nature by the aid of microscope and crucible, nor in those things which frivolous fashion and philosophy still more frivolous regard as important advances in the march of civilization; they did not stand foremost of

their race in those arts inaugurated by the inventive ingenuity of Tubal-cain and Jubal and Jubal, in petty politeness and genteel deceit, in bric-a-brac and millinery and lying compliments; but in true and real manhood and womanhood, in all that is pure, simple and noble never since they fell into sin has one of their children approached their standard of glorious physical and moral perfection. When they were created they stood in the image of God. Within the boards of the Bible there cannot be found any assertion less equivocal or more emphatic than this: Since his creation *man has deteriorated* physically and morally. It is frankly admitted that he "hath found out many inventions" in intellectual subtleties, in mechanical apparatus, in art, language and dress, in methods of locomotion and in gastronomic combinations, in the classification of natural materials and facts and in the utilization of natural laws it cannot be denied he has made marvelous progress. If these constitute the true development of humanity, humanity has developed very creditably indeed.

But—query, Are such inventions of civilization really in the best sense any advancement on man's original and normal condition? On the contrary, are not by far the greater number of his boasted inventions the mere outcome of man's selfish struggle to make himself comfortable in a body blighted and diseased by sin and in a world whose atmosphere has been poisoned and whose soil has been soured by the Divine curse? Are not the majority of our

mechanical inventions the mere instrumentalities of selfishness in its desperate effort to outrun and overreach others?

Leaving the mechanical and commercial spheres of human enterprise, and coming to the professional, what does thoughtful observation teach us? That humanity is struggling with disease and death, with moral derangement and ruin. The medical profession by whose incessant study and effort diseases are checked and death staved off,—the legal profession whose existence is a standing demonstration that mankind are stupid and greedy, quarrelsome and insane,—the military profession whose very training and implements humanity should be ashamed to tolerate, much less admire and applaud,—the clerical profession whose entire work and aim proclaim all mankind disgracefully alienated from the Most High and lost in moral blindness and perversity—these professions have been for ages and are now *the glory* of civilization. Are they not rather proof,—glaring and humiliating evidence that man is out of harmony with himself and his kind, with his Maker and the laws of the universe around him? Our *glory!* Are they not rather our *shame?*

In final proof that true and perfect Manhood has not been evolutionized upward by long experience though long ages, has not been bettered, dignified and enobled by what is called advancement in higher civilization, by what men generally believe to be vast improvements on the simplicity of quiet pure primitive life, Jesus Christ "the brightness of God's

glory and the express image of His person" is called "the second man" or Adam, *i. e.*, the second Beginner of humanity. Now, what description of life was His?—I speak not now of His official life after His public baptism, but of His *private man life* for the previous thirty years. Jesus Christ lived not in a world of Edenic simplicity and innocent ignorance. From babehood to manhood He dwelt in our world when the Roman empire had reached the zenith of its greatness ; it was the Augustan era of learning; Law was never better defined nor more effective in its administration ; Military organization had been perfected into a mighty machine of irresistible power ; Architecture and Art had attained their highest perfection and splendor ; but Jesus Christ never once attempted by taking advantage of any of these things to "make the most of Himself," as the much cherished saying goes—to "make a man of Himself." No. *His* idea of manhood differed from ours, oh how far ! Mighty and magnificent as were those native talents of His which had He so chosen, could have been so easily developed into brilliant pre-eminence in any one or in all of these directions, artistic or literary, legal or military,—glorious as was that earthly fame He could easily have gained had He only thrown His transcendant mental abilities into the sphere of Grecian fine arts or philosophy, or into the splendid open arena of Roman enterprise and aggression, yet He never once attempted the pursuit of wealth and power, learning or high art. So lived and acted "the Second Adam, the Lord from heaven " From this fact in Christ's life the infer-

ence is direct, inevitable and irresistible, viz:—*Perfect manhood is NOT the result of artificial human development, of natural selection and successful competition.* Both in the case of Adam the first and of Adam the second, perfect Manhood was likeness to God, created directly by God. The first man *at his very origin was the very best and most perfect specimen of simple humanity*, because he was “made” by divine skill and power “in the image” and “after the likeness of Deity.”

At this point, some solution of this problem is desirable, —Seeing that “God is a Spirit,” from what image and likeness of Him could Adam have been copied? To this enquiry the reply of Scripture is unmistakeable—namely this: Jesus Christ was the Image of the Invisible, the express likeness of the divine Person. The Only-Begotten Son manifested God in the fashion of a man. Phil. 2. 6-8. This is true if Christianity be what we know it is, a historical fact. But, it may be objected, Jesus Christ had not assumed human form when the fiat issued from Deity, “Let us make man in our own image”—how, then, could Adam have been made in the likeness of Him who had not yet physical form? Here we touch the profound mystery of the Divine experience, but holy Scripture leaves us in no doubt or difficulty as to the correct doctrinal answer to our enquiry. In the immutable decree and design of the divine mind both the constitution and the form of the Christ were already fixed long before man’s creation; the Christ of the future has ever been a present real-



ity, nay, *the* primal and central reality in Jehovah's apprehension and purpose. With God there is no variableness or shadow of turning, no past or future; but before His eye and from all eternity the great Messiah ever stood revealed in all the perfection of His humanity, and in all the success of His redeeming work, "the Lamb slain from the foundation of the world," the Man wearing divine glory and wielding divine power. Speaking of Him the apostle declares that Adam was made "the image of Him which was for to come." If I may presume to illustrate the doctrine, to me it appears thus : God is the Artist, man the Statue, and the process of creation is this :—1st, There is the divine Ideal—the spiritual Christ extant in God's purpose and plan ; 2nd, There is then the clay model of this divine Ideal—Adam ; 3rd, Then the perfect Statue, not in marble or metal, but in the flesh—Jesus Christ. In this case, as in every other of artistic work, the original Ideal is the reality of which the visible and tangible is only a copy. Thus, I conceive, Adam was made in the likeness and image of God His Creator, the second Person of the divine Trinity being his actual Maker.—John 1: 1, 2.

## Chapter x.

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### MAN AND BEAST.

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THEME:—"And God blessed them, and God said unto them. . . have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—GENESIS 1: 28.

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

"Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet:"

"All sheep and oxen, yea, and the beasts of the field;"

"The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."—Psalm 8: 5-8.



## CHAPTER X.

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Speaking of man's original relation to all the animal races, insect and reptile, fish, fowl and mammalian quadruped, this old Hebrew record deals another heavy and deadly blow at the very foundations of modern Evolution. Thus that record runs : "And God said, Let us make man in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Man was originally absolute lord over all nature, mineral, vegetable and animal. Anthropomorphous apehood never existed. Man never was "the survival of the fittest" in "the struggle for existence." He never had any such initiatory upward struggle. All his struggle has resulted from the loss of his original moral caste, and the authority pertaining thereto. That day man was made he was absolute master of his situation and his surroundings ; and was competent for the mastery.

The root doctrine of Evolution is that man is the highest result of brute self-assertion, that he has gradually attained to his present mundane supremacy by having happily turned to the very best account all his past chances as a vertebrate and a mammal—as a reptile, a dog, and a baboon. Over against this ingenious but excessively coarse theory of man's development out of lower species stands the

most ancient historical document informing us that *in his original condition* man possessed absolute dominion over reptile, fish, fowl, and quadruped; and that as the result of sin against his Maker he lost it, so that he now holds his own with difficulty. In other words, the modern science of Evolution and the Bible so flatly contradict one another there is no possibility of patching up any explanatory harmony between them at all. The Genesis of Revelation is the deadly adversary of the Genesis of Evolution, and one of them must perish. It cannot for a moment be questioned that if this old history (which Jesus of Nazareth sanctioned as divinely inspired truth) be not a wild fable, that man, instead of working his way upward in the scale of being, fell from his primitive state of lordship into a condition of deadly struggle with the once subordinate brute creation. Every brute seems now instinctively conscious of his fall, and of his unworthiness to rule; his hand is against every animal and every animal's faculties of defence are against him. Originally, unfallen man's dominion over the inferior creation consisted of their spontaneous submission to him as their rightful lord and best friend, whereas now his dominion is only the domination of a tyrant over a slave-owner whose superior intelligence and skill restrain and control the inferior creatures by fear and force, whose personal safety depends largely on killing them out—a very horrible way of settling the difficulties of the situation.

Nothing, methinks, can be more interesting than an

authoritative answer to the enquiry : Is this sad state of ruin and distrust, tyranny, slavery and misery to be perpetual ? Is the further scientific survival of the fittest in the universal struggle for existence our only hope for the future ? Thank God ! No. As this old Mosaic record tells us how man fell from his original majesty, and as all history since tells us how unsuccessful his efforts to regain the majesty of manhood have been, even so the records of ancient Jewish prophecy and the New Testament tell us how he is to be regenerated and re-installed in dignity and dominion. How is this to be accomplished ? Thus :—As in the beginning God made Adam the first in His own likeness with dominion over all things terrestrial, so He has made Adam the second the First of a new race of mankind who shall all bear His likeness both spiritually and physically—the likeness of their perfect divine Prototype, the Son of God—"the express Image of His Person." Humanity once being thus restored to the likeness of God, morally, mentally, and corporeally, everything connected with humanity and properly subordinate to it will naturally fall into its right relative position ; man being then in perfect harmony with God, all God's laws and works will be in perfect harmony with him, and all the wretched experience of struggle for existence and survival of the fittest (the old fiendish doctrine of "Might is Right" rehabilitated in scientific phraseology) will become the fading memory of the present troubled dream of sin. Perhaps the philosophical reader, if one such has patiently read my papers thus far, will condescend to

examine thoughtfully Isaiah's prophecy, chapter 11th, verses 1, 2, 4-9. In my simplicity I regard this passage as an inspired prediction that the beautiful paradise and noble manhood which have been so long lost shall both be actually restored— restored, not by any gradual process of self-evolution either physical or mental, but by the exercise of direct supernatural power, that same power by which man was made perfect in the beginning.

The future millennium in which Man shall be re-instated in his original supremacy shall be at once the triumphant vindication of divine Revelation and the tremendous final refutation of those atheistic scientific theories to which many good but weak men are now vainly labouring to accommodate their religious creed.

## Chapter xi.

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### HUMAN MORALITY PUT TO PROOF.

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THEME:—"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat."

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—GENESIS 2: 16, 17.





## CHAPTER XI.

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Against the Test described in the Mosaic narrative of our first parents' loyalty to their Creator captious complaints have for generations been common. "Why should God have deliberately put such a temptation in the way of Adam and Eve?" demand many in the tones of righteous remonstrance defending injured innocence. "Why should their natural curiosity and cupidity have been provoked by such an object kept continually before their eyes? Was this fair? Was it kind and generous?" To a person having no natural and instinctive bias toward wrong, I answer, that solitary Tree, among so many trees, could neither be a provocation nor a temptation. It was nothing more than the smallest possible assertion of Divine right, the simplest imaginable means of testing the intelligent loyalty of man to his Maker and the instrumentality by which his moral nature could be kept in living exercise through a course of quiet spiritual education, without which I cannot easily see how it was possible to prevent his moral deterioration, his inevitable subsidence to the low level of mere animal existence. To me it is not even imaginable how God Almighty could have manifested His sovereignty on earth and how the human family could have enjoyed the priceless advantages of moral training except by some such visible sign of His supremacy and test of their

loyalty as "the tree of the knowledge of good and evil" afforded. That one tree was the royal standard (and what a very modest one indeed ! ) of the great King displayed over His earthly dominions—the solitary signal of the Divine empire over the whole world.

Think out the subject as carefully, reason it out as closely as you can, then answer, How could Adam and Eve, being endowed with intelligence and freedom of the will and dignified by conscious moral responsibility, have had their nature developed, strengthened and matured had they not daily in some way felt their sense of right and wrong exercised ? had they not been compelled in some way and at some point to use their will in controlling and restraining their desires ? For in his Edenic state man really did possess a *free* will so perfectly poised as to be capable of acting according to choice and not as now a will under the strong bias of depraved appetite and the pressure of adverse, at least defective moral surroundings. If our first parents had had every possible wish instantly indulged, if there had been nothing at all within their reach to exercise their daily consciousness of right as contrasted with wrong, if their propensities, appetites and passions, whether sensuous or intellectual, had been permitted to roam everywhere and appropriate everything within reach without restraint or limit, what could have prevented the human race from slowly degenerating into more animals ? almost into mere vegetables—animals vegetating ? According to our constitution as moral living

intelligences our moral nature must either expand and strengthen, or contract and dwarf down. Living beings with changeful environments by which they are necessarily influenced, must change for better or worse—must grow upward or downward. And the only conditions of moral growth upward are education and discipline. No such thing as spiritual development is possible to human nature without spiritual athletic drill of some sort. And we can form no idea whatever of such athletics apart from moral effort and resistance, restraint of self and struggle against wrong. What may have been the pre-Adamic ethical discipline to which angelic natures were subjected, what may be the moral law now peculiar to heaven we know not (albeit Milton and we may indulge plausible conjectures on the subject), but this we do know is the fixed mode of moral development applicable to human nature,—*Test* in the form of opportunity to do what is wrong, *Trial* of our loyalty to God against temptation to self-indulgence. Back of this doctrine so plainly formulated in this old story of Eden, who of all our profoundest logicians have discovered any principal still more fundamental in the realms of moral nature and mental science?

Now, what was the actual Test to which Almighty God subjected Adam and Eve? "Of every tree of the garden thou mayest freely eat ; but of the tree of the knowledge of good and evil, thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die."

To quote these very old words as if they really embodied the veritable original standard of human morality will, I have no doubt, provoke a smile of pity on the face of advanced thought, but, before dismissing them with a learned sneer, perhaps a few moments occupied in the cool examination of them may not be time totally lost.

To my mind it appears plain (1) That *the thing* in Eden used as Test was most appropriate to what must have been man's primitive and innocent state, *vis* : the fruit of a Tree, and not anything to which commerce or fashion has since given a fictitious value. I make this remark because I think many superficial readers entertain a vague idea that if the divine prohibition had been laid on a heap of gold or a priceless diamond the old tale would have seemed at least more plausible. (2) That the Tree was one of *the very smallest and least obtrusive signs* of His sovereignty God could have set up. In thus giving visible and definite form to His moral law it seems as if Jehovah had said, "With my child Adam I shall deal just as tenderly as I possibly can ; I shall make as little of my authority as will barely suffice to indicate my royalty and develop his higher nature ;" and so, amongst thousands of other trees and shrubs, God selected one and said, "This is my tree, Adam—let it alone." Only *a tree* ! only *one* tree among so many ! while unprohibited flowers are blushing at every step, fragrance breathing from every leaf and petal, luscious fruit hanging within touch on every bough,—thus every want and wish freely gratified,—O, is there not, on

the very face of it, something divinely generous in the Creator's thus giving His creature so much, while He is content to reserve so little? It is hard to believe that man could have invented this old story setting forth as it does Deity satisfied with so poor a sign, so very small an indication of His divine rights—*only one tree!*

"Only a tree!" cry many in tones of indignant irony, "Why should God make such ado, attach so much importance to the sacredness of a single tree? Why could He ever stake such serious, such tremendous spiritual and physical issues on the eating or not eating of the fruit of one particular tree?" Some *bigger* test would evidently have satisfied the requirements of such objectors much better. Suppose we ask them to explain themselves, I presume they might reply somewhat after this fashion,—“Well, for instance, had God said, If thou dost cut down or burn down all the fair orchard I have planted,—or had God drawn around four-fifths of the entire garden of Eden a line of daisies and violets, leaving Adam only a small patch for present necessities and telling him, This entire garden is my private domain, and you can enlarge your patch into one like it by cultivating the bare ground outside; but if you appropriate one of my luscious fruits or fragrant flowers I shall punish you severely for criminal trespass. If, after such a prohibition as this, Adam and his wife had rushed over the flower borders and made general havoc of the beautiful place, then for such gross disobedience and deliberate ruthless wanton wicked-

ness God might reasonably have exacted a very severe penalty ; but all the moral sentiments of humanity rebel against such a terrible penalty as death being exacted for such a *trivial* offence as our first parents committed," etc., etc. In answer to this line of staple objections I can but answer, My friend, you seem to forget, in the first place, that "all the moral sentiments of humanity" are fallen and depraved, so much so that it is a grave question whether in the discussion of this theme you and I can trust them at all. After inspecting any extremely minute organism through a scratched and dirty microscope we should be hardly justified in dogmatising very strongly on its misproportions and defects ; after having weighed some gold in scales that had been seriously damaged by a fall we should hardly be justified in pronouncing very positively on the exact quantity to a scruple.

In the second place, Your remarks, friend objector, indicate that you misapprehend the rights of God and the character of Law altogether. Just think the subject out, and you will see. Most generously and graciously the Almighty Maker planted the garden of Eden Himself and placed man in it and said, All this beauty, abundance and luxury is yours to enjoy and use, with the solitary exception of one tree which I reserve as belonging to myself. Now, because He was so wondrously kind as to reserve *so little* to Himself, was Adam's sin therefore little ? I think just the reverse. I think it would not be hard to prove that while sin committed for a *large* stake is great, the same sin committed

for a small stake is all the greater,—*e. g.*, “Thou shalt not steal” is God’s positive command. Now, suppose I can by breaking this Divine command once gain 10,000 dollars, my conduct is bad (because I deliberately dishonor and offend God for that amount); but suppose I break this same Divine commandment for the sake of ten cents, my conduct, far from being less bad, obviously is just one hundred thousand times worse; for in this case I presume to dishonor and offend almighty God by trampling on His holy law for the paltry trifle of *ten cents*!! Again, God’s command runs thus, “Remember the Sabbath to keep it holy—thou shalt not do any work therein.” By doing some work for one hour on Sabbath a man can make ten dollars—a bad transaction; but is my conduct worse or better, my sin against the fourth commandment greater or less if I desecrate the holy day to gain half a cent by selling a penny newspaper? Worse and greater decidedly my sin is as compared with his—indeed just inasmuch as is the profit on the sale of my newspaper compared with his ten dollars. And so also if I waste and desecrate the day in selfish indolence or vain secular talk; for surely it is an aggravation of my offence if I dare trample on this positive command of the only wise God from such a very low motive as indefinite idleness. This line of thought, if closely pursued in quietness, will aid us in understanding the real character and the propriety of that test imposed by God on our first parents, as well as the aggravated guilt of trampling on a command so easily kept, and



all for the gratification of a desire so mean and selfish as the enjoyment of a mouthful of fruit. On the one hand, In testing their obedience by this *very trivial trial* God manifests marvellous kindness, on the other hand the very fact that God *asks so little of them* aggravates their sin, deepens and enlarges their guilt beyond calculation.

About this moral Test imposed by God on our first parents there is another important characteristic : The command was only *prohibitive*, and the duty of obedience only *negative*. "*Thou shalt not eat of it.*" Is it possible to imagine how the Creator could have maintained toward His creature the relation of King more tenderly and graciously? Had God demanded from the original pair legal obedience in the form of so much *positive* performance every twenty-four hours—so much distinctively religious work, so many prayers, so many canticles of thanksgiving, so much ritualistic self-denial every week, we perhaps might make out a fair apology for their transgression of law on the plea of possible tiredness with the monotony of ceremonial re-iteration or thoughtless forgetfulness of their task. But God imposed no such *positive* and *active* duty, but the sole condition of the creature's perfect life under the Creator's perpetual smile was, "*Let alone* that one tree ; out of respect for Me, out of reverential filial obedience to Me, *let alone* that solitary tree." Surely, if it be admitted right that the God of heaven should have any sign at all of His regal supremacy on earth, this

*negative* requirement, this *prohibitory* command was as little as He could impose. To me it seems that this was law reduced to the finest visible point—passive negation.

One or two imaginative people I have met who have indulged the supposition that the prohibited tree of Eden was doubtless in form the handsomest and in foliage, fruit and fragrance the most attractive on earth ; but for any such supposition there is no warrant whatever. The God who was content with such a very small recognition of His sovereignty in His great and beautiful world never made severe exactions, I feel morally sure. Indeed, from the entire character and color of the Mosaic narrative I feel justified in stating it as my conviction that "the tree of the knowledge of good and evil" was a specially modest and unostentatious tree, a tree very similar to those around it. The probability is that it was neither so large nor so handsome as many others around it, and that its fruit and fragrance were in no degree specially alluring. It was not until Satan by his lying temptation had invested the tree with fictitious and mysterious value and attractions that Eve first "*saw* (*i. e.*, noticed)—"*saw* that it was good for food and a tree to be desired to make one wise." As neither Eve nor her husband had ever tasted the fruit or experienced its effects on the mind, it must have been only through the colored medium of falsehood she thus "*saw*" how very desirable it was.

When we have taken into consideration all the circumstances of the case I doubt if a more suitable moral test can be imagined, a test at once so simple and decisive, so tenderly small on the part of God and so easily respected on the part of man.

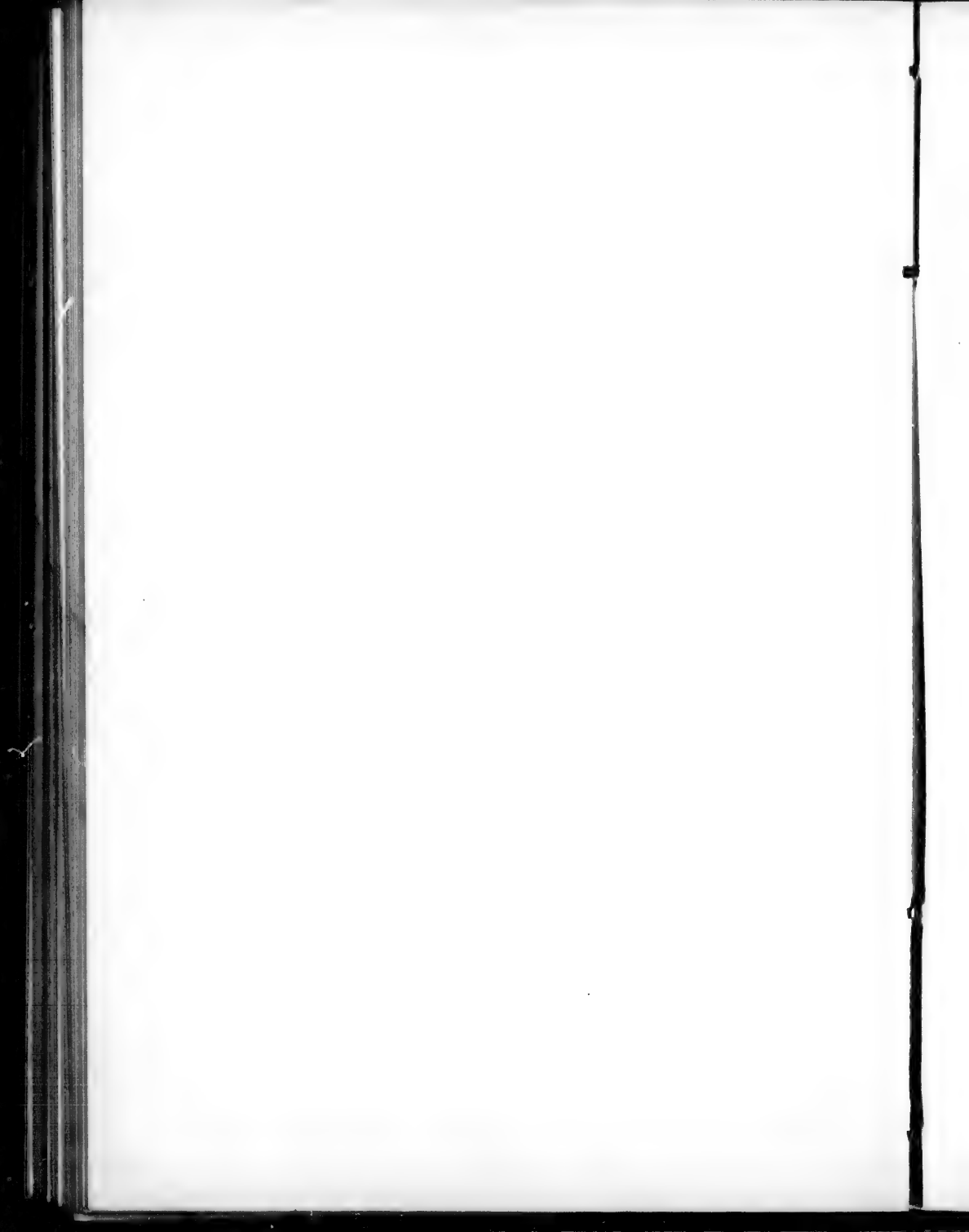
Chapter xii.

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WHAT SIN IS.

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THEME :— "Sin is Lawlessness."—JOHN the Apostle.



## CHAPTER XII.

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Volumes have been written by profound thinkers on the subject of human moral depravity, its mysterious origin, its consequences and its cure. But after they have taxed their metaphysical ingenuity to the utmost and exhausted their skill in philosophic argument what have they demonstrated beyond that taught in what many of them consider an antiquated oriental legend, the third chapter of Genesis, that sin consists of the disobedience of divine law by the indulgence of natural desire, of human reason presuming to exercise its will against the express will of God—*i. e.*, Lawlessness? After we have patiently trodden the entire circle of ethical science and induction we discover this and no more; and is it not passing strange that all this is wrapt up in the (what some have learnedly thought) exploded childish story of the tree which grew in the midst of that paradise which bloomed on the banks of the Euphrates in the legendary primal golden age?

Of nothing do we hear more frequently in the meetings and in the writings of the learned—may I not rather say, of nothing else so much as “Law,” the reign of Law, the terrible and inevitable penalty following on the intentional or ignorant breach of Law, the wisdom and necessity of returning in everything physical and mental to rigid subordination to Law. Well, and what is all this but the re-iteration and

expansion of the doctrine of Eden's forbidden tree and the bitter consequences of transgressing the Divine prohibition which guarded its fruit? "Sin is lawlessness," saith the first writer in the Bible in the historical details of his old narrative, and John the last writer repeats in three words, "Sin is lawlessness." Why are not modern logicians candid enough to admit frankly that this definition anticipates and condenses all their disquisitions of human morals?

This is the exhaustive description of sin.

If it be now enquired, *What is the nature of sin?* we find the best answer ever given in the very peculiar title of the forbidden tree, "the tree of the knowledge of good and evil."

Not a few think, I suppose, that this particular tree in Eden possessed some mysterious qualities in its vegetable composition calculated to produce in the mental and moral consciousness of those eating its fruit "the knowledge of good and evil"—in other words that this knowledge was the effect of chemical change wrought on blood and nerve tissues by the subtil and powerful juice of this tree. I don't think the words used by Moses teach any such thing. *They may.* Vine juice and grain juice fermented, can, we know, produce mighty effects on human nature now; but this idea of the direct power of the vegetable upon the man is certainly not necessary to the fair and full interpretation of the remarkable name of this tree. "Good and Evil" stand equivalent to Right and Wrong; and this is invariably the peculiar experience of a state of sin or moral rebellion,—*we know the right as, contrasted with the wrong.* Were we per-

fectly sinless we could *know* only the right, the good by itself alone, while wrong or evil we could *know about* only as the subject of abstract observation, much in the same way as we may suppose sinless angels do. But to *know* anything we must experience it in our own consciousness. It is only by the personal experience of sickness we really know the value and joy of health; it is only by being subjected to the painful privation thirst we *know* the preciousness of pure cold water; it is only after the weary experience of dense darkness we can form any correct estimate, even vague idea of the beauty, splendour and worth of glorious living sun light and blue skies; and even so we can know *good* to be really *good* by contrasting it with the sad and bitter experience of evil. Abstract objective knowledge is not veritable *knowledge*, it is only knowing about a thing. You and I having been born depraved and having acquired all our experience in a world where right and wrong are everywhere in conflict, have always had this "knowledge of good and evil;" but it was not so with Adam and Eve before their sin; then they were at perfect peace with God, their moral nature co-operating smoothly with God's good will; and being thus in perfect unison with God, all nature—God's works and laws were in perfect unison with them,—everything inside and outside of them was right and good, because perfectly adjusted to the Divine will; but that moment they disobeyed God they knew from sad consciousness both sides of morals, Evil as well as Good, Wrong and Guilt as contrasted with right and holy peace.



And is not this always the dismal and bitter experience of all who touch and taste things forbidden by Divine Law? It is Knowledge, but it is not always desirable. No words can give us the knowledge of being drowned or slowly burnt, of being hanged or poisoned, such knowledge depending on personal experience; but such experience were indeed a high price to pay for such knowledge. Guilt alone can give us the knowledge of the quality of crime; but were it not better to be forever without such knowledge at such a price? The Church of Rome teaches, "Ignorance is the mother of devotion"—this is decidedly erroneous, unless we can believe the only wise God glorified and pleased with the worship of ignorance. This story of Eden's first sin warrants us I think in formulating another axiom, true as Rome's is false,—*Ignorance of evil guards goodness.*

Where ignorance is right  
'Tis only wrong to know.

Satan's knowledge derived from crime, guilt and pain is profounder far than Gabriel's will ever be. But Gabriel's ignorance is both better and nobler than Satan's knowledge, for Gabriel *knows* good only, and only *knows about* evil.

May we now philosophize a little? Let us try.

Unless we admit sin as an element of our philosophic system, *i. e.*, a deliberate and voluntary act of transgression like this attributed to Adam, how can we account for the present evident derangement of our world both physically and morally? Granting for argument's sake that the human

species has been slowly evolutionized from albumen chlorophyl and protoplasm by the operation of natural law, granting that we are nothing more or less than what irresistible laws have constituted us and that we are still only law-organized matter operated by law, how then is it possible that we can have (by any exercise of faculties so evolved and operated) transgressed law? Can eternal law in its own direct effects and necessary products transgress itself?

Sound Rationalism cannot state such a case; even imagination cannot find combinations of fancy out of which to create it. Atoms, passively congregated and arranged, differentiated, organized and operated directly and solely by fixed laws, such atoms somehow getting out of constitutional harmony into a state of persistent active friction and deadly conflict!—why, such a theory is self-contradictory, for any such effect issuing from the absolute reign of law over passive matter is simply impossible. A positive act of voluntary sin perpetrated by a being endowed with the law-breaking power of free moral agency is not merely necessary to this old narrative of Eden; but is as necessary to the explanation of all the historical phenomena and experimental facts of humanity. SIN stands written across all human history as plainly as across the third chapter of Genesis. And sin is not the evolution but “the transgression of the Law.”

The unquestionable fact of Sin and everything belonging to a “struggle for existence” among the products of Evolution—these make the entire theory of Evolution not only

impracticable but even unthinkable. Reason with bandaged eyes, and mounted on the Pegasus of unbridled imagination may Darwinize for a few years, but the quiet and logical study of the fact SIN, will very soon force any thoughtful mind to seek solid footing on the old fashioned rock, Divine Revelation.

## Chapter xiii.

### THE TEMPTER AND THE TEMPTATION.

THEME :—"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman. Yea, hath God said, Ye shall not eat of every tree of the garden?"

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:"

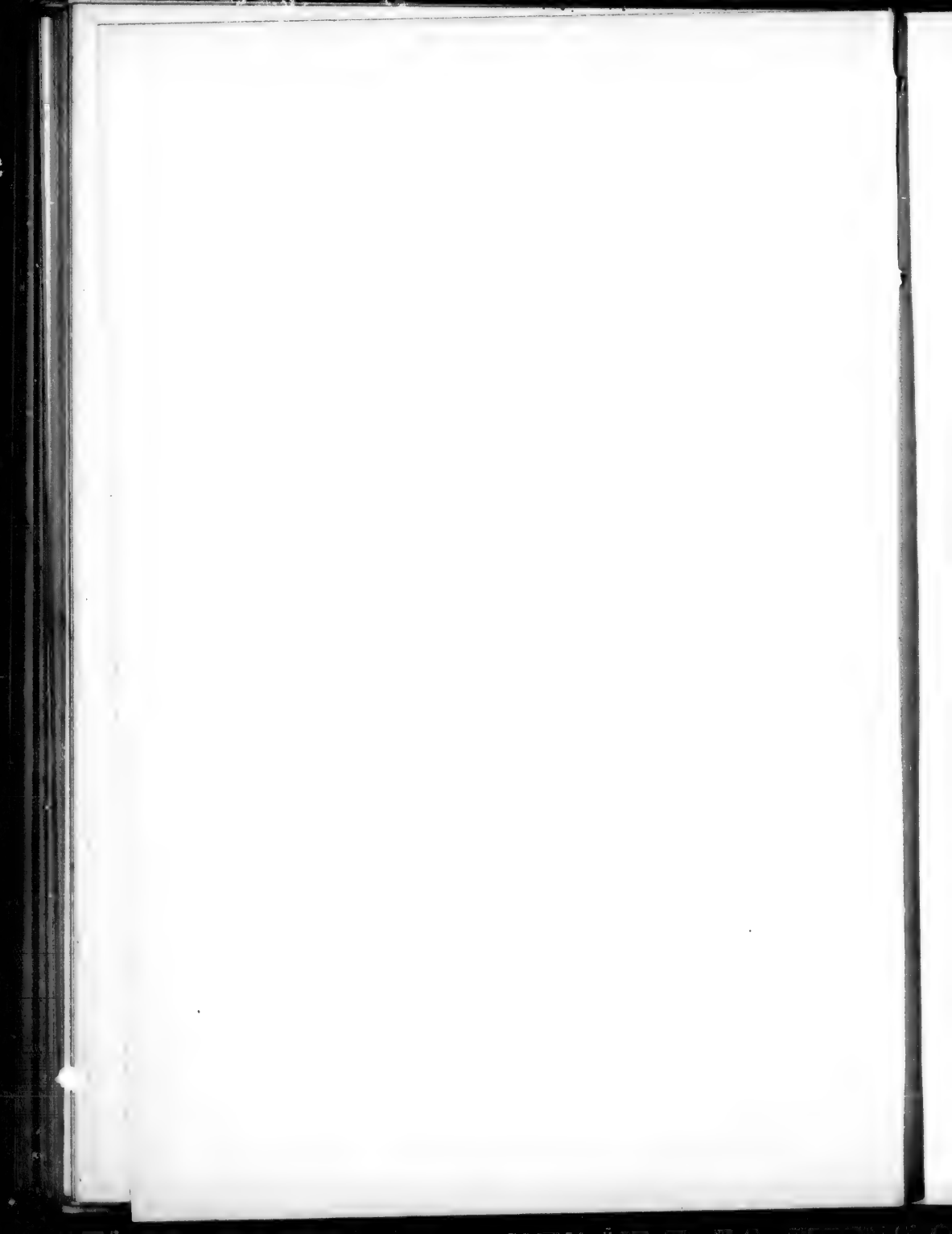
"But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

"And the serpent said unto the woman, ye shall not surely die."

"For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil."

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

Genesis 3: 1-6.



### CHAPTER XIII.

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"Unreasonable! absurd! incredible!! Read such a story to the credulous simpletons of the nursery or the imbeciles of the work-house; tell that yarn to the marines!" methinks I can overhear many modern "thinkers" exclaim. Thinkers are they? I fear they do not *think* quite as closely and seriously as they ought, to earn the noble title. Those who deny the authenticity and veracity of the old document I have quoted on this subject have to deny also a good deal more. For instance, have they thought out the fact that among heathen nations *over the entire globe*, serpent worship has long held the prominent place? I think it can without much difficulty be demonstrated that no other species of worship has been so universal as Ophiolatry, *i. e.*, the Serpent deified and worshipped as an evil demon whose terrible and malignant power had to be averted by honors, gifts and sacrifices. Amongst the ancient Babylonians and Egyptians, amongst the philosophical Hindoos, stalwart Celts and refined Greeks, amongst the degraded tribes of the African interior, amongst the ancient Aztecs and Druids, (people so totally unlike and ignorant of one another) not to mention others, serpent-worship has left its record in characters deep and plain as the most primitive religious cult. "Advanced thinkers" had better explain this very remarkable intellectual evolution of "the religious animal" before sneering at the

quotation from Genesis with which I introduce this chapter. The stubborn historical fact has to be accounted for that while every nation had its own local deities, serpent-worship has been *universal*.

As to the quotation itself, let us consider (as our minister says at the outset of his sermon)—let us consider, firstly, THE TEMPTER, and secondly, THE TEMPTATION.

1. THE TEMPTER was a compound, consisting of an agent inside an instrument, and acting through it.

(a) The Instrument was the Serpent, one of the most wonderful products of creative skill. What were his form and faculties as he came fresh from his Maker's hand we cannot now tell; but from the penal judgment inflicted upon him, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," it appears that, in place of crawling as he now does upon the earth, his original attitude was erect. Some of the most ancient religious sculptures represent him standing upright. On this point old Revelation and new Science seem disposed to support each other, for while this ancient Hebrew record informs us the serpent's present shape and attitude, nature and habits are the effects of God's curse, modern scientific naturalists assure us that under the skin of certain of the snake species there are the remains of aborted limbs.

(b) The serpent as an animal was originally "more subtil," *i. e.*, intellectually superior to, shrewder and wiser

than any other animal. For superior animal sagacity and subtilty we now look to the fox, the dog and the beaver, but before the fall the creature next to man intellectually stood the serpent. From the entire tenor of the Mosaic narrative it appears that some time previous to his demoniac possession Eve had become so familiar with him and attached to him as a pet when he spoke to her she was neither astonished nor alarmed. Are we not warranted in believing that, under her training, he had learned the habit of talking or that at least she hoped he might soon learn language? All this considered, what instrument better fitted for his malignant work could Satan have found than just the serpent?

(c) The real Agent of temptation, inspiring and using the animal, was Satan. About this chief apostate spirit of spirit-land we learn a good deal more from subsequent pages of Scripture (such as the cruel mischief he indulged at the expense of Job, the lies with which he inspired the obsequious courtier-prophets of King Ahab, the temptation of Jesus Christ at the commencement of His public life, the use he made of Peter and Judas), but on to the end of the inspired volume the bad reputation of his first earthly villainy clings to him in these titles "the dragon, the old serpent which is the devil and Satan." For the reasons already given Satan wisely selected the serpent in Eden as the instrumental medium best adapted for his work; and since his great success with our first parents he has adhered to the same method—never (except in the case of Christ, when no subterfuge was possible) never showing himself, but ever operating under dis-



guise and through others ; in the mysterious utterances of heathen oracles and priestly aurspices, in the popular ignorance, social degradation and dread of death necessarily pertaining to idol worship in all lands, in the terrible violence of the wild man of Gadara and other demoniacs, in the wretched avarice of the infatuated Judas Iscariot and in the dishonest profession of Simon Magus—both types of much modern discipleship, by the popular profanity and plausible sophistries of such blasphemers as Paine, Holyoak and Ingersoll, through the instrumentality of such mighty minds as Mahomet and the first Napoleon, and even through the laborious industry and scientific brilliancy of such men as Herbert Spencer, Darwin, Huxley and Hæckel—under such disguises and behind such instrumentalities, this same mighty genius of evil works on, misrepresenting the Divine nature and purposes, questioning the Divine rights and laws, insinuating improvements on the Divine constitution of nature, transposing vice and virtue, sneering at the pusillanimity of faith, and extolling the heroism of selfishness, of doubt and blasphemy.

II. THE TEMPTATION deserves our careful consideration, chiefly on account of its typical character. His plausible insinuations through the mouth of the serpent in Eden are typical of every doubt and difficulty he has, through human instrumentality, insinuated since.

(a) Sin the first, like every other sin since, was brought about *under cover and indirectly*. Sin itself, simple and

unadorned, is a repulsive deformity which can never be presented *in puris naturalibus*. Not at Eve but at Adam Satan aimed his shaft of death, for Adam being the natural root and federal head of the future race the success of the diabolical game lay in ruining him ; not, however, to Adam but to Eve he introduced his temptation. She was in mental constitution more delicate and impressible and less self-reliant and logical than he ; he was not so liberally endowed with that fine, sensitive, mental quality we call curiosity, but with more suspicion and caution. She, Satan saw at a glance, if once won over to venture on forbidden ground, must naturally wield over the entire region of his affections an influence well-nigh irresistible. What would all the fair and wonderful world be to Adam severed from sympathy with Eve ? What would he not dare rather than part with her forever ? "Eve is the shortest, surest road into the fortress of Adam's loyalty to God," said Satan, and he chuckled with the joy of self-gratulation at the discovery and the prospect.

Satan by the instrumentality of the pet serpent determined to reach Adam through the instrumentality of the beautiful, pliant, unsuspecting, inquisitive Eve. A plan this the most successful in every generation and clime.

(b) As to the Temptation itself it was planned with consummate foresight and skill, fortified by caution. In discussing with Eve the law of the tree, Satan does not venture to shock her by contradicting God positively and abruptly ; but first only expresses a polite doubt of the correctness of

the impression made on her memory, "Yea, hath God said, Ye shall not eat of every tree of the garden?" then, proceeds still very politely to insinuate the improbability of any such prohibition, "Ye shall not surely die!" then ventures to express his indignant disapproval of the bare idea that God would ever stoop to such a thing as, by keeping them in ignorance, prevent them from entering on a far higher sphere of existence, "God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods knowing good and evil"—an argument that seems to run thus, "Surely you must have mistaken God's meaning. Are you quite certain you retain the correct impression of His words? A mighty beneficent Deity could never condescend to use such means to keep you in miserable ignorance, to retard your intellectual progress and social advancement, could never so selfishly and jealously guard His personal prerogatives at your expense. And as to the penalty threatened upon your indulging such laudable ambition, why, God surely never can have said you shall die! *Die!* what for?—for eating a little fruit that has really no real value hanging where it is; die, for yielding to an innocent natural desire for getting information, and making an effort to become a little wiser and nobler! Nonsense—*die!* You must have misunderstood God altogether—of course, you must; or He must have been indulging in strong verbal imagery, if not oriental hyperbole. Why, if there *must* be some little penalty suffered for the transgression of such an arbitrary prohibition, half an hour's headache would be more than punishment enough."

Yet God had said, "In the day ye eat thereof ye shall surely die," and no one knew better than the malignant tempter, and that from bitter personal experience, that God meant just what He had said.

Yes, God had said, "In the day ye eat thereof ye surely shall die," and, although Satan scoffed at the preposterous idea, and although Eve felt almost quite convinced that her pet serpent must be right after all and God wrong, God's terrible threatening was terribly true. Yes, and although men still rationally think and very learnedly prove that such a penalty as death (eternal soul-death) was out of all proportion to this offence, all human history as well as sad experience assure us that death everywhere and always is the penalty of sin.

After having so clearly exposed the fallacy of Eve's memory or the unreasonable severity of the Divine judgment threatened, Satan proceeds to hold out a very strong inducement as the certain reward of transgression. This reward was, to say the least, highly respectable in character—"Ye shall be as gods, knowing good and evil." "Surely it must ever be most honorable and creditable," thought the beautiful lady, "to make the most of one's self and one's circumstances! The chance of making my husband a god and myself a goddess is neither to be despised nor neglected." So, after having listened to the serpent's friendly and sound argument, she looked again at the tree and "saw it was good for food, pleasant to the eyes, and to be desired to make one wise." All this perception of the very nourishing and

enlightening qualities of the fruit was a tremendous leap of the imagination ; "the wish was father to the thought," and she "*saw*" all these virtues in the tree entirely through the colored and distorted medium of Satan's speech. Especially that last remark "a tree to be desired *to make one wise*" was your grand mistake mother Eve—a very grave mistake indeed, into which multitudes of your poor children have fallen, the tree being "*the tree of knowledge*" only, not of *wisdom*. Knowledge is one thing, Wisdom another. A *savant* is not a sage, science is not sagacity. To *know* what drunkenness, gambling and stealing are is knowledge, not wisdom ; to know experimentally what small-pox or cholera or the penitentiary or the peculiar sensation of penal strangulation is, to know what a guilty conscience and the frown of God are, is knowledge, NOT WISDOM. Wise men believe that it is far better *not to know a great many things*, and that to remain in *innocent* ignorance is the only safe course of sound wisdom.

The temptation did not merely conceal beneath its surface this serious error, this fatal delusion of confounding Wisdom with Knowledge—this we might perhaps excuse in a fair lady of experience as limited as Eve—but on its very face it bore two very foul blots, blots plain enough and black enough to shock and repel even her. It held out a bribe to selfish vanity, to gross self-glorification in the daring words, "Ye shall be as gods ;" and it imputed base motives to the great, wise, good Creator. Just think of this. Such statements are manifestly, transparently wicked and bad even

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from the tongue of a pet serpent, and when Eve (vain fair fool) can listen without shrinking to an insinuation against God so utterly vile, and even at such a cost can venture to gratify the aspirations of her vanity we dare not apologise for her. No, indeed, not one syllable of apology! A child—a daughter willingly standing to listen eagerly to the detraction of her father's character and the impugnement of his veracity and motives, when *all* the experience she ever had of her father proves him to be good, honorable, generous and truthful—of such a daughter we are simply ashamed, for she is neither good nor brave; and of Eve our mother, beautiful though she be, we are now ashamed; for that moral attitude in which she stands before us listening to the tempter demonstrates that she is already spiritually fallen.

A century hence, if "the long-suffering of the Lord" permits the present age to last till then, moral philosophers will no doubt be busy inventing and discussing theories of the origin of evil, etc. *Then* as now, this ancient simple Mosaic story of mother Eve and the Serpent will, I am certain, be the very best solution of the perplexing problem.



## Chapter xib.

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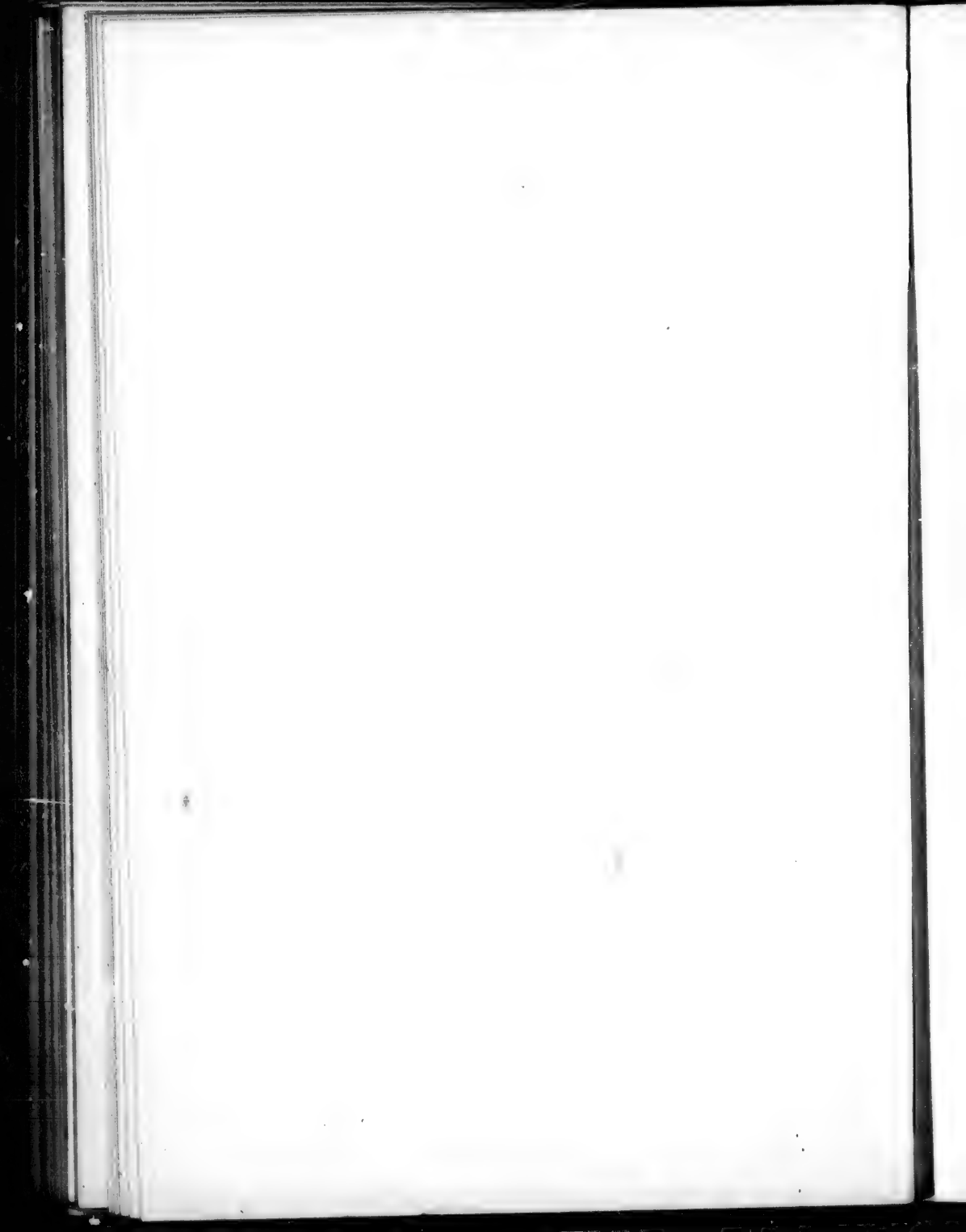
# DEATH—ITS HISTORY.

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THEME:—"And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2: 16, 17.

"By one man sin entered into the world, and death by sin." Romans 5: 12.





## CHAPTER XIV.

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That geologists have demonstrated the prevalence of Death on our earth long prior to the human period cannot be disputed. Before Adam breathed or sinned, countless generations of *flora* had bloomed and decayed, numerous species of *fauna* had lived and perished, over countless denizens of the deep and the swamp, the forest and the air had "Death reigned" for long centuries; by the carnivorous natural constitution and antagonistic disposition of many of those animals that inhabited the pre-Adamic earth, by the subsidence of great areas of land beneath the water, by the destructive action of volcanic forces, by the upheaval of the long submerged ocean-bed with its numberless marine population into the atmosphere, by the change of our planet's relation to the sun and the consequent vast extension from the polar regions of ice over the then temperate and torrid zones—by such catastrophes to which every part of our earth has been successively subjected, all terrestrial organic life has been destroyed more than once. "Death reigned" is the incontrovertible "testimony of the rocks;" and the reason of this we cannot now presume to conjecture. Thoughtful men, at all events, will not be too ready to "render a reason."

But this record in stone neither weakens nor invalidates the inspired record on paper—the record called Genesis.

Genesis is not Geology. Geology opens a museum of ancient specimens discovered in periods of earth history which the records of revelation do not touch. Genesis only informs us that at a particular time the Almighty began putting this planet in order for the accommodation of His creature Man, and that *then* it was "without form and void," in a state of confusion and emptiness—earth, water, air and fire commingled, and necessarily wrapped in darkness and devoid of all organic form and life. Thus far, at least, the testimony of Geology corresponds with and corroborates the opening testimony of Genesis, both positively declaring that the Adamic world, "the world that now is" was constructed out of material previously existing—material bearing all the general characteristics of being the *debris* of an old world.

Geology confidently affirms that on our planet Death had reigned before Adam sinned, and these words of inspiration, "The earth was confusion and emptiness, and darkness was upon the face of the deep" verify the geological affirmation. Over the dark, shapeless, chaotic mass "Death reigned."

It is not, however, about the primary igneous rocks, about the secondary and tertiary geological deposits, about the relative stratifications of rocks, clays and gravels, sands, coals, metals and fossils, Genesis speaks, but about a new arrangement of the surface of the mundane crust, an arrangement of the land, water and atmosphere adapting the planet for the habitation of the human race, and about the vegetables

and animals provided for their use by the foresight of divine fatherly love. All this preparatory terrestrial reconstruction for man is an entirely new departure in terrestrial history, and we who hold the inspiration of the Book must maintain that from the period of Adam's creation to the moment of his fall Death was not in the newly constructed earth. Deny that Death was introduced into our world as the penalty of Adam's original sin, and you do not merely contradict one historical statement of revelation or attach a new and highly metaphorical signification to a few sentences, but you radically alter the meaning, drift and doctrine of the entire Bible. DEATH CAUSED BY SIN is *the theme* of inspired history and moral law ; and SO TO ATONE FOR SIN AS TO REMOVE DEATH is the one redemptive and restorative scheme under all dispensations of Divine grace. Deny that death was the penalty of Adam's first transgression, and you eliminate the entire moral substance from Genesis, Jesus Christ's substitutionary death seems nothing more than a gracious superfluity, and Paul's argument in his letter to the Romans nothing better than theosophical logomachy—subtle theoretical religious talk.

With nothing more than the geological record before him no wisely cautious man will presume to dogmatize upon what condition of things *must have obtained* on the surface of our earth during the very short period of Adam's innocence ; but will, I think, be apt to accept the statement of Genesis, fortified as it is by many legendary confirmations

from other ancient sources, as all that can be known upon the interesting subject of man's original state. The sudden appearance of man on the theatre of geological history is confessedly unique. Was not his original moral and physical condition also unique? Is even deathlessness a more startling novelty than the moral and intellectual natures of humanity?

"But," interposes the physiologist," even granting that geological records are not so exact and definite as to warrant us in pronouncing on what may possibly have been the exceptional conditions of the very short sinless Adamic period claimed by the two first chapters of Genesis, what about the form of animals as they now appear with their necessarily destructive carnivorous propensities and lethal apparatus, horns and claws, fangs and poison, digestive organization demanding animal food, &c? Are these not proof demonstrative and indisputable that the reign of death is the normal state of the human period?" "And, then, what about the vegetable world which evidently has been always constitutionally liable to decay and death?" asks the botanist.

The answer to our scientific physiological and botanical specialists must be short, simply because we have no data by the manipulation of which we can make it long or elaborate. *Because we do not know what has been, except in disjointed fragments*, reason imposes on us modest caution and respectful silence. *We do not know* what physical changes

must have instantly followed the moral change of man's nature. *We do not know*, although we can easily imagine, what mighty physical changes might result from the slightest change, for example, in the relative proportions of the chemical constituents of our atmosphere when, as Revelation, tells us, Satan became "the prince of the power of the air." They who accept the proper inspiration of Genesis must necessarily also accept the doctrine of divine miracle; and miracle is a change instantaneous and independent of immediate natural antecedents. This ignorance confessed is answer sufficient to all the difficulties advanced by the champions of scientific botany and anatomy.

But to this negative answer we are not shut up. Whether the *flora* and *fauna* of the period of Adamic innocence were subject to gentle decay and painless dissolution may be left an open question, but it demands no difficult *scriptural* argument to prove that everything resembling violent and painful destruction, *i. e.*, *penal death* was then unknown. May I modestly venture my own opinion on this profound subject in the hope that it will be taken for what it is worth? It is this simply, The omniscient Creator constituted the animals with faculties and propensities (latent during the short "golden age" of Adamic innocence and uprightness) adapted to those exigencies of their foreseen history on the earth under the divine curse consequent on sin. Indeed, no other plan of creation can be conceived as likely to be adopted by "the only wise God," who seeth "the end from

the beginning." Meeting at this point even the modern evolutionist on his own plane I venture to assert, if *slow* unintentional development can produce not only all the varieties, but all the species of the present animal world, it *must be admitted* that under special conditions (such as the serious derangement of the human relation to the brutes) such transformation toward such savage modes of aliment and defense might be *rapid*. No intelligent person who favors the Spencer-Darwinian doctrine can regard it as at all impossible for such changes as I have indicated to take place in the disposition and structure of the animal races. If natural selection and unconscious adaptation to environment can be supposed capable of producing all the *upward* series of differentiation between a minnow and an eagle, between a mouse and a man, surely much slighter and easier *downward* modifications might be possible as the result of God's curse upon the planet, its atmosphere and its lord. The *thing* accomplished is the same, *viz.*, differentiation, although the time occupied in the process may be shorter or longer. In the days of Shakespere to put a girdle round the globe "in forty minutes" was considered the impossible feat of boastful witchcraft, but now I understand it is possible to girdle the globe about six times in forty minutes; fifty years ago it required seven or eight years in the tan-pit to transform a raw hide into good leather, when modern chemistry, I have been informed, can now effect the useful transformation in less than as many months. Why not in

as many days, twenty years hence? Let the Evolutionist answer. People who live in these days of chemical and electrical marvel and who can compare their daily common experience with the experience and ideas of their forefathers need not limit the God of nature's laws and forces to the slow process of evolution in the modification of the animal races,—if they can undergo anything like scientific differentiation at all. Evolutionary differentiation appears to me to be only a long scientific name for a *very slow miracle*, and substantially amounts to nothing at all except getting quit of divine interference by breaking up the miracle into a long succession of atomic mutations, imperceptibly small.

If it was indeed the curse of God upon our soil which first caused the growth of thorns and thistles, I cannot easily perceive how the same curse should not produce wonderful changes in the organs and propensities of animals,—*e. g.*, in the donkey and the camel the taste for thistles. Are vegetable thorns more easily made than animal fangs—bone thorns? I don't know.

There are very many difficulties yet to be cleared away and many problems to be solved ere we can presume to assert that Death reigned *during the human period* (it may have been three days or three months) before Adam sinned. On this subject it seems to me that one grain of confessed modest ignorance is worth more than ten tons of scientific dogmatism.



Our scientific friends are not quite done yet ; but, changing their point of attack, they now assert, "It is evident the human organism is nothing more than a material machine, necessarily subject to tear and wear, and ultimate utter disintegration like any other material machine, and consequently never, in the very nature of things, could be immortal." Without discussing as severely as it deserves this convenient scientific phrase, "in the very nature of things" and demolishing it as nothing better than a wretched subterfuge, this scientific assertion about the material machine of humanity is only begging the entire question under discussion. All this, I hold, is *not at all evident*, because

*Firstly*, "The very nature of things" must now be *quite different* from "the very nature of things" before the curse consequent on the first human transgression, just as for example, the hydrogen and oxygen, &c., constituting water are different in nature from the self-same chemical constituents compounded into fire. Fire and water are indetical in their constituent properties, only they differ (at least so think our enterprising Fire Brigade) "in the nature of things;" and

*Secondly*, The human body happens *not* to be like any ordinary material machine liable to decay. The human body is mysteriously endowed with recuperative, self-restorative powers by the unconscious operation of which its tissues are continually renewed ; and these powers in perfectly favorable circumstances might, for aught we know, retain their active force forever. *In the nature of the thing* (—for the re-iteration of experience is no reason—) *there is no*

*reason* for the decay of such a vital organism as the human body at its fiftieth or seventieth year any more than at its fifth or seventh. Even after the deterioration of "the fall," before human habits, personal and social, had become so abnormal as they became by and bye, and before the accumulated weaknesses and disease-germs of a hundred generations of law-breakers had debased and poisoned the aggregate constitution of humanity, the human organism possessed vitality enough to brave a thousand winters and summers. And why not? No sound natural philosopher will take pains to dispute that a self-renewing machine which can run for a decade *may not* as easily run for a millennium, and if for a millennium, why not forever? Decay, disintegration, dissolution are certainly not in the nature of the thing necessary. On the contrary, to me it seems incontrovertible that the living process of perpetual renewal of the constituent humours and tissues of the human frame and system which we know now goes on steadily for so many septennial periods, *ought*, (if not unhappily interrupted by some unfavorable circumstances,) to go forward indefinitely. According to my very limited scientific knowledge it appears very plain that no cause for the ultimate decay and dissolution of the corporeal organism can even be conceived except unnatural friction arising from the maladjustment of some of its parts, or the introduction into its system of some noxious foreign substance tending to induce and perpetuate such friction. The human body now does suffer from such destructive friction; and the occasion

of this friction in the corporeal machine, the Bible tells us, is Sin, *i. e.*, non-harmony with perfect constitutional law. It needs no argument to prove that a machine like the human body, constructed by *perfect Divine wisdom* and perfectly adjusted to *perfect law* cannot possibly suffer from such friction, and *must*, if endowed with life-force be capable of "perpetual motion" in the fullest scientific sense of that phrase.

These remarks I make, not so much for the purpose of proving anything, as of showing that on this subject "DEATH" both infidels and philosophers still require to produce proof of the attitude they have rashly assumed against the statements of old Revelation.

So far as our present world is concerned, Revelation plainly tells us these three things, *viz* :—

1. DEATH *was not first introduced into the universe in Eden*, but had prevailed over a preceding creation. Why, we cannot tell ; although we may fairly infer that it was the penal effect of law transgressed somehow.

2. DEATH *in the human period of our world's history* is the penalty of the first transgression. The transgression having introduced the curse, the soul of man in relation to the spiritual laws of his being became deranged, the atmosphere was poisoned, the soil and its products were blighted.

3. DEATH, *in the very nature of things* can have no power upon a *perfectly sinless organism*, whether physical or spirit-

ual. At this moment Jesus Christ is a man having flesh and bones, and He, because all in perfect harmony with the divine nature and the perfect laws of a sinless world, is not subject to decay and dissolution. The *incorruptible body* bestowed on the redeemed at the resurrection shall be at once material and immortal,—*ergo*: A material organism can be deathless.



## Chapter xb.

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### WHAT IS DEATH.

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THEME :—"In the day thou eatest thereof, dying thou shalt die." (He b.) Genesis

2 : 17.

"These shall go away into everlasting punishment." Matt. 25 : 46.

"Who shall be punished with everlasting destruction." 2 Thessalonians 1 : 9.



## CHAPTER XV.

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In reply to the interesting question, WHAT IS DEATH? materialists give us definitions which substantially amount to this, *Death is the cessation of conscious animal existence.* To this plausible and apparently exhaustive definition I take exception, for Death is the opposite and antithesis of Life, but life and conscious existence are not interchangeable words, are words that do not express the same idea. Allow me to explain what I mean, thus :—(1) A person may be alive physically without being at all conscious. (2) While life includes existence, the reverse is not true,—existence does not necessarily comprehend life. (3) Life is the conscious existence of an organized being in the state of perfect harmony with its own entire constitution, with the laws of its nature and its surroundings. (4) In the case of the human being, true life, life perfect and normal consists in the entire faculties of body, soul and spirit being in perfectly adjusted interdependent balance and healthful activity, the affections, the intellect and the physical propensities and members answering their true end—*i. e.*, being occupied in perfect unanimity with their appropriate objects and in absolute subordination to all the laws of the universe of which the human being is a part and a factor. Such was the nature and state of innocent Adamic life.



Mere conscious existence is not such Life; in proof of this consider these illustrations:—In a dungeon of the Bastille sunk below the level of the river which lapped its thick damp walls, La Tude passed many years in dismal gloom, degrading dirt and utter loneliness except for the company of some large rats coaxed into friendly sympathy with part of the prisoner's coarse rations; but surely this experience, vigorous as was La Tude's conscious animal existence during the greater part of the dreary time—this was not life. Call it *existence*, if you please. Under the Doge's doom and "under the leads" of the grim prison, over "the bridge of sighs," sadly remembering beautiful Venice within a few feet of them, men have *existed*; but who of all the victims of Venetian tyranny would call such miserable endurance Life? Within the precincts of the terrible Spanish Inquisition a "suspected person" might dwell for years, "examined" every second or third month by slow torture, and then with bruised flesh and aching bones be remanded to the dreary cell again, there to brood over friends and home forever lost and to regain physical strength enough to undergo further "examination" before the "Holy Office;" but surely such existence with all its keen consciousness of diabolic sacerdotalism could never be identified with the blessed name Life. To rave in the cage or mope in the corridor of an asylum for the insane or to pick oakum or quarry stones in some penitentiary under the rigid discipline of the "silent system" is not

Life, yet it undoubtedly is "conscious animal existence;" but who would not welcome as sweet release from such experiences the unconscious retirement of the grave? Essentially necessary components of true human Life are, at least, these:—Love and friendship reciprocated, sunlight and nature enjoyed with good health, mental purpose and honest work—work accomplishing something worthy and interesting, conscious freedom, usefulness and hope—these at the very least. One of these taken away, we have Life only partial and mutilated; all of these taken away we have not *Life*, but *Existence*—nothing more. This admitted, it follows that all that worthily constitutes Life may be destroyed while "conscious animal existence" remains in unimpaired vigor, the possessor of it a wreck of wretchedness desiring above every other boon the extinction of consciousness. *This destruction of Life is Death.*

What complicates this subject and greatly increases the misapprehension of it is the gross and vulgar but almost universal notion that a dead human body is substantially *Death*, Death as it were *in propria persona*. Pointing to the calm white face of a corpse lying in a coffin it is not uncommon for the sentimental moralist to say solemnly, "That is death," yet the language is far from being correct, and it can be tolerated only as a strong figure of speech prompted by emotion, for the corpse is not Death embodied or visible, nor has death any connection with the corpse. Death has been there, but has left some time ago—left when the last breath left the lungs, and that quiet motionless body is the

result of Death's work. Speaking with strict veracity and propriety Death was the disease in progress—was the succession of pains and fever, (resulting from some infringement of the laws of nature—some obstruction to the full and free operation of nature's laws,) before which the bodily strength finally gave way, and the mental and physical efforts put forth by the patient and his physician to prevent succumbing before the disease—these efforts were resisting Death and suffering Death. Adam began to pass through the suffering of Death when the first pain shot through his frame, his first hour's headache or toothache was so much Death endured. Death, then, is obviously not merely the last struggle and gasp, nor is it the condition of the body in which animal life is extinct, but "conscious existence" out of harmony with the laws of our nature, while these laws are still asserting themselves. Death is, in short, *the act and experience of dying* under some kind of legal sentence, but the moment a person has died Death is past; while that decay and decomposition which follow are not Death but merely the chemical forces of nature asserting themselves in accordance with fixed natural law.

The historical process of Death seems to me to be as follows:—Sin is rebellion against God and the attitude of antagonism against His established laws, laws which are enforced by His personal power. Derangement of the true relations and processes of our own nature and of everything around us is the inevitable result. But God's fixed laws go on asserting themselves, and to them we must ultimately suc-

cumb, however long we may maintain the struggle. As spiritual disease is the result of sin (lawlessness), deranging our spiritual relations, so bodily disease is that destructive derangement of the tissues of our physical frame resulting from our being out of perfect and harmonious adjustment with the divine laws. This derangement of the tissues and processes of our corporeal constitution (involving very seriously the mental also) produces friction—friction is nothing more than want of perfect fitness. We oil machinery to make it go smoothly because its parts are not perfectly fitted to each other, for were every part of an engine or a watch *perfectly* fitted so that there would be no mal-adjustment or roughness at all, oil would be unnecessary. Our physical frame deranged by sin in its absolute fitness to itself and its surroundings, we also, when we are conscious of any painful friction and that consequent over-heating we call fever. “oil” with cordials and emulsions, and polish into temporary smoothness by electric applications and stimulants. But all this friction we feel and try to modify is really slow destruction—the disintegration of the material tissues; and this process of wear and tear with its accompanying fever and pain and decay is DEATH. After standing a certain amount of this Death-grinding, some vital part of the body wears out; this wearing out is Death’s weary work done, and bodily Death ends that very moment the last resisting fragment or film yields. The following action of the chemical forces—corruption, disintegration, evaporation, “earth to earth, ashes to ashes, dust to dust,”—this action is not

Death, but natural chemistry busy reducing a compound of earth, lime, ammonia and gases back to its elements. \*

To this conclusion I think we are led by observation, experience and reason, not to say Scripture, in answering the question, WHAT IS DEATH?

The materialistic school of modern theology feel much fortified in their theory on this subject by the phrase "everlasting destruction from the presence of the Lord and the glory of His power," one party of them interpreting these words so as to make them teach the instant burning up of the wicked in the final conflagration of our world, and another party of them interpreting them as teaching physical suffering prolonged far into the coming eternity—suffering more or less severe, longer or shorter according to the quantity or quality of the sinner's sins, but both parties agreeing that the punishment, whether instantaneous or protracted, shall terminate in the total extinction of their personal conscious identity, *i.e.* in absolute annihilation. On these opinions, permit these few remarks:—

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\* Recently I lighted upon some remarks which I think well worth repeating here; they were to this effect: The word Death derived from the Latin, signifies to *fall from* or *fall out of*, that is *separation*. The expressions the "fall of man" and "the death of man" are therefore really synonyms. Death and life are simply *different conditions of being*; they do not mean being and non-being, as many ignorantly assert. "Die" and "dye" come both from the same root; to dye a garment is to change its condition (perhaps its use) by staining it; and so it was with man when he sinned—his *condition* was changed by *dying*. When, by the blood of Jesus Christ cleansing away our sin, we are restored to God's favor the separation (death) no longer exists—we are restored to God. "In His favor is life."

(a) This word "*Destruction*" signifies the forced reduction to its original constituents of a thing that has been constructed. *Destruction is a process*, and it is self-evident that the instant this process of reduction ceases *destruction* ends ; and in no proper sense can such a process when terminated be called "*everlasting*," for "*everlasting destruction*" must be an act *forever in progress*—destruction never-ending, just as everlasting construction necessarily involves never-ending activity.

(b) Those who tell us that such Destruction and Annihilation are equivalent terms, are words mutually convertible and explanatory are utterly wrong, for, as every thoughtful mind must perceive at a glance they are really opposites—the instant Annihilation is reached Destruction has vanished forever. *Ergo*,

(c) If this "Destruction from the presence of the Lord" be indeed "*everlasting*" Annihilation never can by any possibility be reached.

(d) Annihilation is a term that eludes the grasp and inspection of the mind ; it means nothing, formless vacuity, undefinable emptiness, "nothing" so utterly non-existent that even religious imagination cannot come within the most indistinct initiative conception of it. Like Evolution which emerges from nothing by the inherent force of absolute nothingness (!) Annihilation vanishes into nothing by the sheer weight of absolute nothingness wearied with itself ! Annihilation is the true correlative of Evolution. In the

presence of these two meaningless words may not modern Reason blush ? Why should rational beings who have not the fraction of one idea that has not been received through their physical senses, much more why should sober religious people talk and write about and believe in a big word which represents nothing either in the realms of natural science or logic or supernatural revelation, which indicates neither entity nor process nor condition, which describes nothing in heaven above, in the earth beneath or in the waters under the earth ! Most amazing of all modern advances into the loftiest region of pure intellectualism this wondrous word, Annihilation ! We common people of humble mental habits know what Destruction means,—we know, for instance, that everything on earth is in a perpetual state of change and flux, that every day so much rock is being reduced to so much sand and dust, that water is being continually evaporated into vapour and that vapour again condensed into water, that the substance of the human body is continually being thrown off by perspiration, etc., and continually being renewed by the nourishment its life appropriates from earth and atmosphere, that vegetables are constantly being destroyed (*de-structed*) by transmutation into animal tissues, and animal substances by absorption into vegetable fibres, that combustion transforms coal and wood into gases and water, soot and ashes ; but none of all these numerous, endless changes are Annihilation.

All the elements of all these dissolved organisms remain in their new forms, both in weight and power the same as

ever. The most exquisitely delicate and potent chemical analysis has failed to detect one case of annihilation. Nay, science declares unanimously and most positively that even all natural forces though transmutable are absolutely and eternally permanent in their own properties, and that such a state or even such a tendency as this portentous Annihilation has never been reached and is utterly impossible and inconceivable. Then, why should religious men pretending to superior intelligence take refuge in this meaningless word? And if this word cannot be applied to our material corporeal structure which is confessedly in a condition of perpetual transition, how can it be to our essential selves we call Life? Has advanced theology been reduced to the plane of the occult sciences and witchcraft in the dark ages when it was devoutly believed that magic potency, especially for protection against evil, resided in a long sonorous compound vocable of this construction—Arbadacadabra, more especially when the letters were skillfully arranged in the mystic form of an inverted triangle! I confess my ignorance that there is in the entire Bible one word or phrase fairly interpreted by its immediate and necessary context that can be even imagined to suggest the mystic sound "Annihilation," unless it be this short sentence in the Psalms (divorced from the words introducing it), "There is no God." Annihilation! the word does not mean anything at all either actual or imaginable, it does not mean any condition or state. If I may presume to borrow the phraseology of a certain school of mental science, Annihil-



ation I understand to be the Unconditioned absolute without parts or passions, intelligence or will, without any extension in space or relation to any substance, the deity of the super-abstract philosophy of modern Germany. It is the atheistic nirvanā of Hindoo mythology metaphysically refined into the infinite, it is the formless fancy of diseased religious reverie perched on the extreme confines of inanity, it is an empty abstraction *in vacuo* absolutely meaningless and worthless, and unworthy of any sane man with a Bible in his possession. Yet it is astonishing that not a few pious souls think they have said something strong and clear when they have pronounced this sound, Annihilation.

Had our Lord Christ or His inspired apostles meant to teach Annihilation as the penal consequence of sin, it surely would have been an easy thing for them to have borrowed from the vocabulary of the Sadducees or Epicureans some well known word or phrase fitted to convey the idea ; but this they did not do ; but on the contrary deliberately selected words suited and intended to convey the idea of conscious penal suffering, adding to them the distinct qualification of endless perpetuity. Death, so far at least as the body is concerned, is really nothing but penal decay, *i. e.*, disease in progress. The grave is the realm of Death only because it is the depository of the results of Death's work—the lifeless ashes of the fire that has burnt out. But neither deadly disease nor the grave are Annihilation.

Orthodox theologians generally take it for granted that, as the Miltonic muse states, all forms of decay and dissolu-

tion in the realms of vegetable and animal nature are Death. This, however, ought not to be granted. I am not aware that by any Scriptural statement we are authorised to hold such a doctrine. Whether the periodical decay of vegetable organisms and whether the painless gradual and non-penal decay and de-construction of animal organisms (apart from conscious guilt and future fear) could ever be called DEATH in the proper sense of the word I, for one, cannot tell. This may be left a harmless curious problem not affecting the great question before us now. For my part, I have not yet been able to see how any mere animal quietly falling into utter unconsciousness through painless gradual decay has necessarily in it a curse any more than the same animal sinking softly into deep sleep at the end of a long day's healthy but exhaustive exercise.

Disease in operation, or the fatal derangement of the physical organization by sudden accident, these experiences being *the penal effect of Divine Law* infringed—this is corporeal DEATH.



## Chapter xvi.

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### SPIRITUAL DEATH.

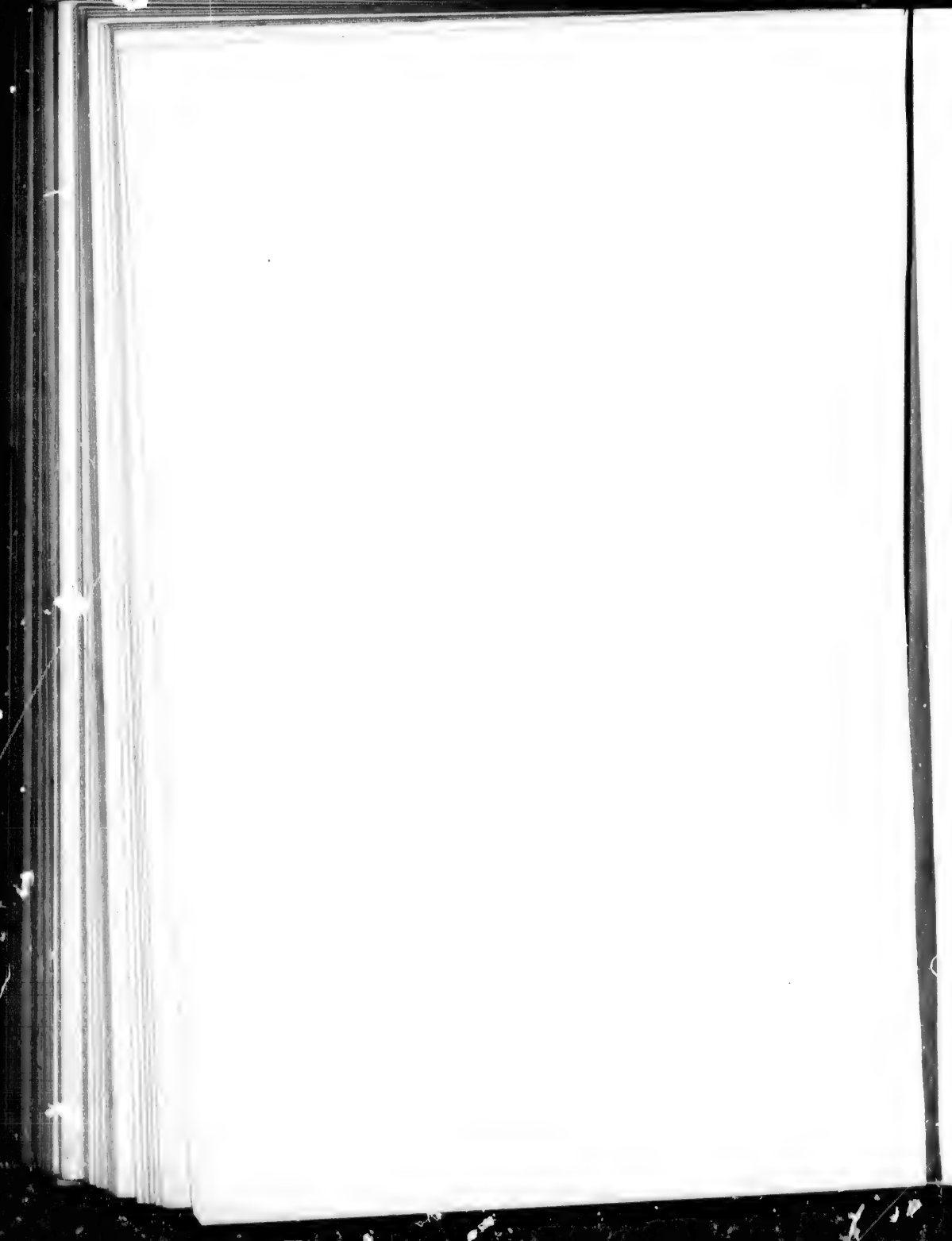
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THEME :—"Dying thou shalt die."—Genesis 2 : 17.

"Death by sin."—Romans 5 : 12.

"Dead in trespasses and sins."—Ephesians 2 : 1.

"He that hath the Son hath life ; he that hath not the Son of God hath not life."—  
1 John 5 : 12.



## CHAPTER XVI.

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If on this deeply interesting subject, The Cause of and Reason for Death, divine Revelation grants us any information it certainly informs us that physical Death is the result of Death moral and spiritual. "Sin entered into the world, and death by sin." That derangement of corporeal constitution and functions we call Disease (—and disease, as I have already shown, is simply Death in progress—Death at work—) is caused by the prior derangement of the inner and more important part of the human constitution, the moral and spiritual. The philosophy of this awful catastrophe we call Death clearly appears to be this, *viz*: God is Life; and separation from Him naturally and necessarily involves Death. As a brook separated from its source of supply must dry up, as a tree severed from its roots or a branch from its parent trunk must die, as an electric lamp cut off from communication with the dynamic machine must go out, so the separation of our spiritual nature from living communication with God the Spirit necessarily involves spiritual Death. There is nothing vindictive or arbitrary about this result, but it is a *natural* consequence of the operation of the fixed laws of our being. Like a flaw in a submarine telegraphic cable by which the current of electricity is instantly arrested, sin in the human soul cuts the sympathetic connection between us and the living God, and the flow of spiritual life ceases instantly and ceases forever, until the

breach made by sin has been so repaired that perfect sympathetic connection is re-established. Referring to the fruit of the forbidden tree God said to Adam, "In the day thou eatest thereof thou shalt surely die" (*Heb.* "Dying thou shalt die,") and that very day he transgressed die he did; his spiritual nature in the very act of sin lost communion with "the only living and true God" and the current of spiritual life ceased to flow. Although he retained his natural conscious existence and spiritual personality, coupled with the miserable sense of guilt and bitterness of fear belonging to his fallen state, his life of soul, his spiritual joy and hope, love and light, indeed all those moral elements which make existence *LIFE* were gone—between him and God his chief end all fellowship was ended and there was now "a great gulf fixed." Before his transgression and rebellion Adam's entire tripartite constitution was in a condition of perfect adjustment and balance with itself, because in perfect harmony with the divine will, *i. e.*, in conformity to divine law. By the criminal act of which he had been guilty this perfect harmony and balance of his entire constitution were destroyed—the delicate and intricate organism was thereby thrown out of "gear" (as mechanics speak) and Death there and then began his work. Adam's conscious experience was no longer *Life*, but the sad consciousness of a deranged constitution, slowly wearing and tearing itself to pieces—his *animal* nature in the attitude of revolutionary rebellion asserting the mastery, his *spiritual* nature resenting the coarse material tyranny and ever struggling to regain the supremacy it

had abdicated and from which it had fallen, his *intellectual* nature in perpetual perplexity trying to restore the true normal relations and consequent peace and prosperity between the animal and spiritual parts, but, alas, ever leaning towards the lower propensities in every decision between the claimants—(because it is so much easier to yield to a downward tendency than to support an upward effort—) giving the animal nature “the full benefit of the doubt,” and thus only aggravating the mischief.

There can be no question at all that this sad state of moral derangement and consequent destructive conflict now obtains in the human constitution, and this is the true philosophy of moral Death—divine Law working on steadily against the perversity and rebellion of human nature, while that nature maintains the hopeless struggle against divine Law.

While endeavouring to simplify this momentous verity may I crave the reader's close attention to what I say? Music is the harmony of different sounds in accordance with strict and immutable law, Light the harmony of different prismatic colours, Beauty the harmony of different shapes and shades, Love the harmony of two persons in affection, wish, will and act, and Human LIFE the harmony of all the constitutional parts and faculties of a man's personality with each other and with his environments wherever these environments touch his consciousness. This Harmony constitutes *the Life* of Music, Light, Beauty, Love and Human Existence. Now, what is



their *Death*? Annihilation? No! Not silence, but *discordancy* is the death of Music. Silence is the *absence* of all sound whatever. Total darkness is not the death of Light, but only its *absence*. *Deformity*, not mere vacancy, is the death of Beauty; for vacancy is the *absence* of all form whatever. *Hatred* is the death of Love—positive hatred springing from diversity in taste and antagonism in affection, wish, will and act. In each of these cases we see Death is not mere negation, not mere annihilation or utter absence of being, but active opposition to harmony in the elements of the thing itself and antagonistic friction with its necessary surroundings. Such is the Death of man's Life. It is not the cessation of conscious existence, it is not the total extinction of personal consciousness,—that would be simply blank non-existence, the unthinkable absence we call non-entity, presenting nothing whatever for Death to act upon. Death is the derangement of the different parts of a man's nature and their disagreement with their surroundings, producing constant *disharmony* and friction, and the misery resultant therefrom. The spirit of man consciously at war with God and out of harmony with his normal self—this is Death.

From these considerations it is obvious that *Spiritual Death* (which constitutionally involves physical death) consists of

#### I. DEATH UNDER LAW.

Law reigns, no sane man will dispute. Law, if perfectly right, *ought* to assert and maintain its authority. God's

Law is perfect and God's power is amply sufficient to maintain His administration ; and the well-being of the universe demands such rigid administration of perfect Law. If God can maintain it but does not, He endorses and sanctions evil, and Himself must be numbered among transgressors. This can never be.

Death was the *legal* penalty of Adam's first transgression—Genesis 2: 17. This state of spiritual death after his fall *became his moral nature constitutionally* ; and we his natural descendants necessarily inherit his moral nature in its spiritually dead state, our dead moral nature having propensities, preferences and desires precisely in accord with Adam's in his depraved condition. Therefore we are naturally under death in Law—dead forensically. As, in common current parlance, we say of a man incarcerated under sentence of death, "He is a dead man," *i. e.*, the man is dead in law—dead to all the relations of life, to all its responsibilities social and commercial, to all the rights pertaining to human liberty and free citizenship—dead to human life in all its interests, hopes and aspirations,—even so are we are legally dead ; our sentence having been already pronounced upon us by Supreme Law we now are shut up to the day of public execution. Our natural life, as we like still to call it, is really nothing better than prison existence ; this world is our "condemned cell" out of which we can be delivered only by passing under death onward to the public judgment-seat, not really to have our case tried, but only to have sentence formally and pub-

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licly pronounced and executed with all the terrible dignity becoming the execution of Divine Law.

"The Law is spiritual," but our spirits are naturally in a state of chronic antagonism to its requirements. "Thou shalt love the Lord thy God with all thy heart and mind and strength; and thou shalt love thy neighbour as thyself"—this is the law of Life, but we unquestionably love ourselves much better than either, and so we lie under Death's doom—dead forensically.

*Death consists of*

2. DEATH IN PRACTICE.

Materialists and Annihilationists call this a contradiction in terms. "Dead people don't and can't practise anything," say they. But what saith holy Scripture on this interesting subject? To that man who, on the amiable plea of respectfully attending his own father's funeral, proposed the postponement of active discipleship, Jesus Christ said, "Let the dead bury their dead, but go thou and preach." These words have no meaning at all to those who dispute that the mourners at that funeral were in a spiritual sense as truly dead as was the corpse of the old gentleman in a physical sense. Again, Paul in his epistle to the Ephesians uses these strange words, "You hath He quickened which were dead in trespasses and sins." If it be enquired, when had those Ephesian christians been "dead?" I point you to the narrative in the nineteenth chapter of the Acts, for I venture to aver that never were they so dead as when, their

superstitious fanaticism roused to frenzy, they threw the whole city into an uproar, bawling for the space of two whole hours, "Great is Diana of the Ephesians!" This their mental and physical active rage against the gospel of God *was spiritual death in its worst and deadliest form*. Again, in his directions to the evangelist Timothy, Paul alludes to certain lively young widows, thus, "She that liveth in pleasure is dead while she liveth." This passage is itself enough to drive any honest materialist from his theological moorings, for where could we find a more striking specimen of mental and physical life than just such a young widow presents? A sprightly, keen-witted, sharp coquette like her may be regarded as the veritable standard of vitality—the personification of physical vigour and intellectual vivacity. Yet, saith Paul, of such an one, "She is dead." Dead! If *she* be dead indeed materialism may set about reconstructing its theological definitions. Once more in the twentieth chapter of the book of Revelation we read, "And I saw the dead small and great stand before God." These "dead" are obviously contrasted with the living referred to in the preceding verses who had been raised in the glorious first resurrection of life. Well, these "dead" stand before the great white throne, and while they stand there they are described as "*dead*." Although they had for years consciously existed in this world previous to their bodily demise and burial, and although now by resurrection from the grave they consciously exist again, they have never yet been *living*. In their case it is very mani-

fest that "life" and "conscious animal existence" are two things totally different and even opposite. Cut off from fellowship with the one living and true God, both by original depravity and wilful persistency in moral rebellion, they never possessed genuine human life (according to the primitive quality of life and according to the radical signification of the word,) neither have they yet ; standing before God with all their mental and physical faculties keenly sensitive and active they are still spiritually "dead," *dead* in affections toward God, in mind alienated from God, in attitude and purpose in antagonism against Him, *dead in law*; thus "dead" they stand before their supreme Judge, to have their legal death-doom formally pronounced and publicly executed. Further illustration from Scripture might easily be added, but let these four illustrations suffice to prove that sinners in the full and vigorous enjoyment of conscious animal and mental existence are in a state of *practical death*. Merely to show how correct this moral principle is, allow me to remind you that to-day no language is commoner among ourselves or better understood than language such as this :—concerning a married man or woman that neglects domestic duties, we say, "He, she is dead to all sense of parental responsibility;" concerning those that have no taste for poetry, painting, sculpture and scenery, we say, "They are dead to beauty and to æsthetic sentiment;" concerning a young scape-grace sowing wild oats and rushing headlong to ruin, we remark, "To his parents' reputation and authority and to his own highest interests he is totally

dead." But such people are thus "dead" simply *because they are all alive to other pursuits*. Mark this particularly, intense application to what is wrong involves deadness to what is right. The reason why a man is *dead* to parental responsibility is because he is absorbed body and soul perhaps in money-making or politics or dissipation; the *deadness* of some women to domestic and maternal duties is caused by their intense pursuit of other things,—company, dress, amusements for instance; the reason why so many are *dead* to poetic sentiment and beautiful form is because they are so earnestly grovelling and grubbing after something else; the reason why the prodigal is *dead* to the claims of all that is right is simply because his entire being and energies are bent upon indulgence in what is wrong. Even so the reason why any sinful soul is *spiritually dead* to God and godliness, to heaven and holiness, is because the world, the flesh and the devil absorb all his thoughts wishes and energies, displacing and excluding the Divine Trinity. Therefore SPIRITUAL DEATH IN PRACTICE IS THE AIMS OF THE HUMAN SOUL MISDIRECTED AND ITS ACTIVITIES MISEM-  
PLOYED. "*Dead* in trespasses and sins."

*This Spiritual Death unarrested runs on into*

### 3. DEATH PERPETUAL.

Unless new spiritual life be imparted by the "one living and true God" to the "dead" human soul, it must necessarily remain helplessly in this state of spiritual Death forever. Death can never produce self-revival. Life alone

can cause and perpetuate life. The philosophy of eternal Death is neither profound nor obscure. Grant that man is naturally a spiritual indestructible entity, that in origin he is fallen morally, and that out in eternity his character remains fixed beyond the touch of miraculous grace, and we must accept the tremendous and appalling doctrine that *Death is eternal*. Out there he that is unrighteous must be unrighteous still and he that is filthy must be filthy still.

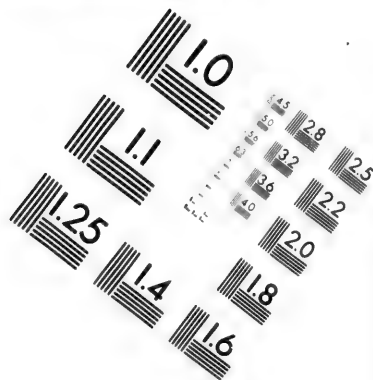
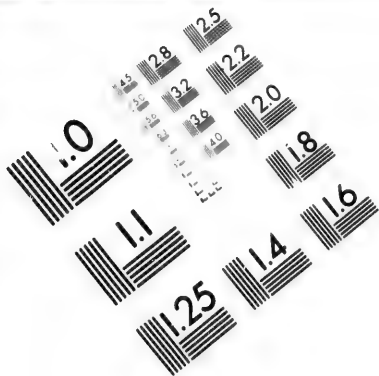
If there be beyond this world no system of purgatorial cleansing and restoration, if in the regions of the lost there be no message of divine mercy and no gracious regenerating power exercised, then it is plain, awfully plain, that the soul spiritually dead *must remain in that condition forever*, out of harmony with Jehovah, the Life-Essence, and in antagonism with fixed law. "Sin is lawlessness," declares the inspired John, and sin and death are inseparable. Sin is *moral disease*, and moral disease in active progress is *spiritual Death*. I need not here repeat what I have already demonstrated beyond all rational debate that Death involves conscious existence and that everlasting destruction is, not a state, but a process never-ending. It is futile for any one to waste strength and ingenuity to contest this doctrine. In the plainest language He ever used the Lord Jesus tells us that the doom of sin is everlasting punishment, *i. e., conscious penal suffering*; nay, that even in the intermediate and disembodied state, mankind reprobated as really as mankind regenerated have conscious existence. In His plain statement of the dismal experience of the rich man immediately after the

death of his body, He certainly informs us that he was conscious of misery—of misery as real as was the happiness of his poor neighbour Lazarus in Abraham's bosom. And how could it be otherwise, if man has been endowed with continuity of conscious and sentient existence?

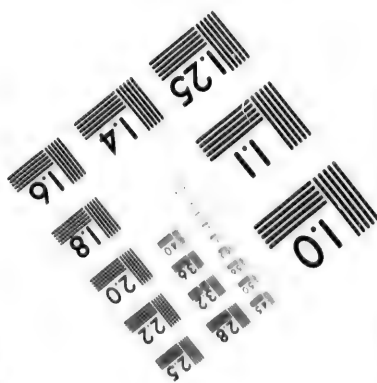
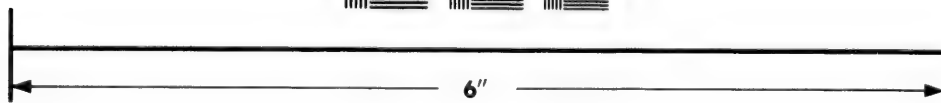
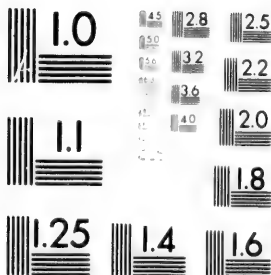
I know what has been said and written both eloquently and earnestly by such men as Canon Farrar and Mr. Beecher against everlasting torment, but after we have calmly and critically analysed all this eloquence and argument (?) we find the residuum nothing more than the fervid vituperation and protest of the human feelings against perpetual misery, totally unsustained by Revelation. Is not all this pretentious rhetoric of sentimental human tenderness a farce? Surely Jesus Christ was quite as tender in His sentiments and as refined in His language as either of these distinguished preachers; but He was "the Truth." And He told the truth terrible as it was.

But why all this indignation and disgust at the doctrine of everlasting punishment? In a world where, even during this dispensation of Heaven's richest grace, neuralgia, rheumatism, sciatica, cancer, delirium tremens and maternal agonies where warfare and fevers are so common as the result of sin, need we wonder when we are told that troubles as severe and even worse are the result of sin in the world to come? Here we have the numberless agonies of the hospital and the unspeakable torments of the insane asylum, and yet over both asylum and hospital brood and watch the long-suffering mercy and providential compassion of God.





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What may we reasonably expect to be the condition of those who have forever sinned away all the mercy of God, who have rebelled against His love and trampled their way down to darkness over the heart's blood of His only begotten Son? Is it likely or is it not likely that they suffer there more severely than we do here? Jesus Christ positively and repeatedly assures us that the unsaved and unbelieving go away into endless damnation where there is weeping and wailing and gnashing of teeth—where their worm dieth not and the fire is not quenched.

Death eternal in its full sense is nothing more than depraved people remaining forever depraved and developing naturally toward deeper depravity. Eternal death is simply the desires of the unregenerate granted. They desire to sin on and on forever. This God grants. They like to hate God's holy law and nature. This God grants. They desire to be separated from God's holy presence and authority, and to conduct their own affairs. They are granted such separation and self-government. They dislike the Bible; and it is taken away, every page of it. They resist and reject the Holy Ghost; and He just leaves them altogether and permanently. They desire deliverance from the fellowship, the example, the rebuke of christians; so christians and they are finally separated. They wish to associate with sinners like themselves. This also is granted; and they are all put in circumstances in which their favorite vices shall have full, unbridled swing. Now, this is Death—perpetual alienation

from God, successful rebellion against God, and sinners *forever sinning with sinners* without any restraint.

Much more might be said on this awful theme, but let this suffice. Of all I have spoken this is the sum :—

I. DEATH is not the cessation of conscious animal existence but the *continuation* of it.

II. LIFE is not the same as EXISTENCE. While Life includes Existence, *Existence may exclude Life and still be conscious*. Life is conscious existence happily in harmony with Divine nature and laws.

III. DEATH is not *Annihilation*. Annihilation is not conceivable, and there is no phrase in Scripture to correspond with it.

IV. DEATH *essentially* is the human being out of his normal condition with reference to God Almighty and His immutable Law.

V. DEATH, if unarrested by Life, must reign and work in a man forever. Life consists of the re-harmonization of man with Law and God.

These conclusions may not suit our natural tastes or secure the approbation and acceptance of our moral instincts—for our moral instincts are fallen, but whether shall we rely on these tastes and instincts as the ground of our convictions, or on the plain word of God? To this question there is *but one* reply,—“Let God be true, and every man a liar.”

Does the sin of the creature against the Law of the Almighty Creator—does unbelieving rejection of divine blood-bought Grace deserve anything less than everlasting Death, terrible as it is? Is sin such a small and light thing that the orthodox hell is a punishment too severe for it? Is not advanced rationalistic modern theology really an extenuation of and apology for sin? You and I are not qualified to say what sin is and what it deserves until we can tell *all* that God is and *all* that the preservation of the integrity of the moral universe requires.

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## Chapter xbii.

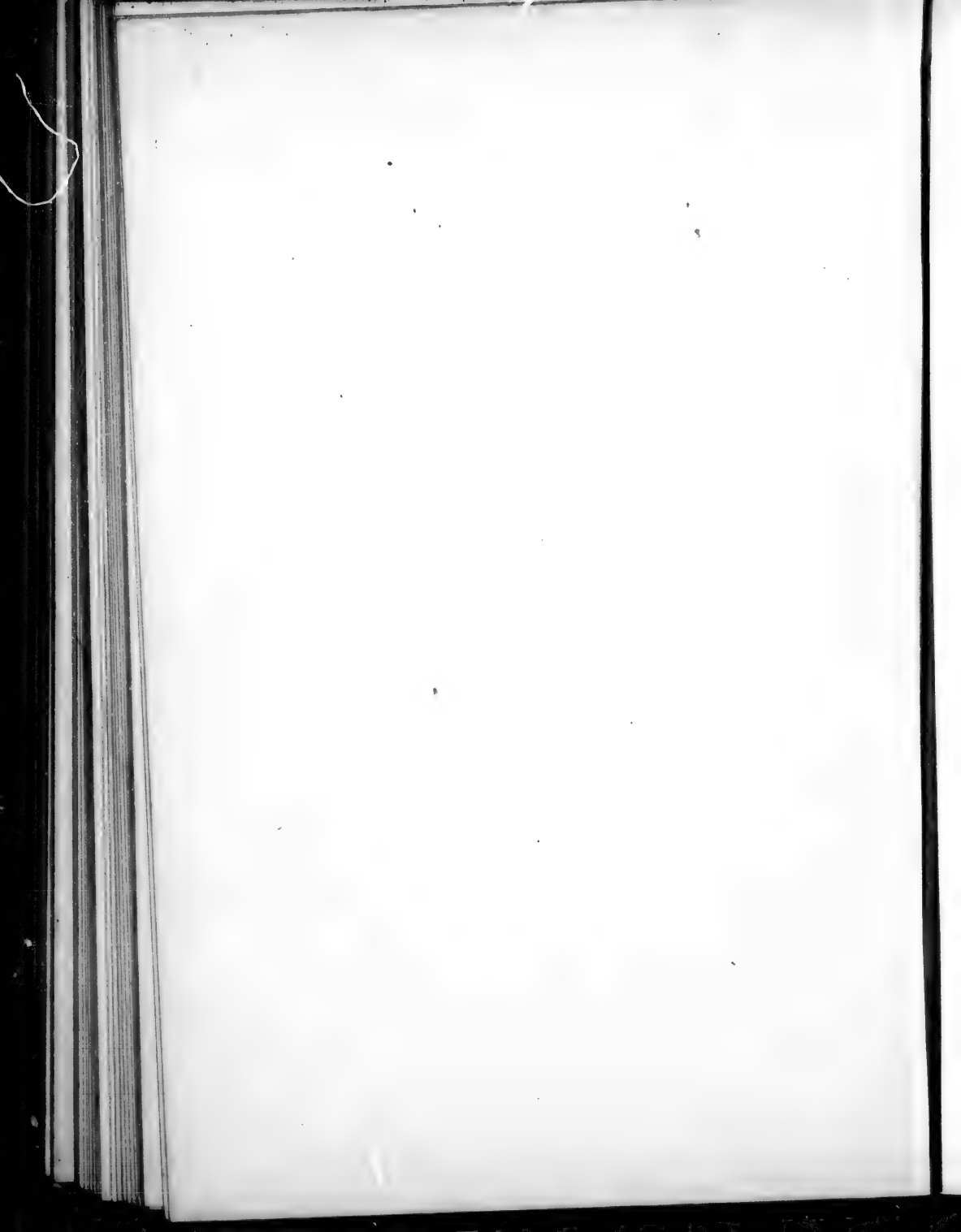
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### DEVILS AND THEIR USE.

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THEME :—"Now the serpent was more subtil than any other beast which the Lord God had made."—Genesis 3 : 1.

"That old serpent, which is the Devil and Satan."—Revelation 20 : 2.



## CHAPTER XVII.

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In loyalty to the simple veracity of the entire Bible we are bound to maintain the reality and personality of Devils. Satan is such an important factor in the Old Testament that his removal from its pages would radically change them both historically and doctrinally. The soil of the New Testament (if I may use a geological metaphor) is just as rich in the dark deposit of demonology as in the priceless treasures of soteriology.

Among the numerous Biblical refinements wrought by the busy intellectualism of to-day, this doctrine of the real personality of satanic beings, as something too gross and barbarous for modern theology has been banished to that dismal region of monstrous shapes and wild religious fancies, the mediæval ages. Sadducee-ism revived stands before us arrayed in the modern costume of western Europe and more western America. The devils of Scripture, we are told, are the personification in the figurative language of the ancient east of evil human dispositions and passions. If this interpretation of the demonology of the Bible be accepted, without venturing into anything allied to metaphysical speculation, it is evident that Adam and Eve fresh from the fingers of their Creator must have been liberally endowed with evil dispositions and passions, *i. e.*, they were morally fallen before they fell! To admit this would be serious enough, but



something much more serious must follow. When coming to the Gospels of Matthew, Mark and Luke we are informed that Jesus Christ was for forty days tempted by the devil in the wilderness, we must understand the statement to mean that He was tempted, not by a personal devil outside of Himself, but by His own inherent evil dispositions and passions! When, moreover, the Holy Ghost by the instrumentality of three evangelists gives us as a sober historical fact such a statement as is contained in Mark 5 : 1-20, on this principle of interpretation it is our duty as intelligent people to receive as truth its moral and mental teaching, while we relegate the story itself (so far as its demonology is concerned) to the limbo of baseless legend and fable.

To such demands of "advanced thought" we cannot consent. The New Testament is neither fable nor mysticism. The men who wrote it were plain men giving a plain narrative of what they saw and heard and handled (1 John 1 : 1-3; Luke 1 : 1-4.) When they say "boat" they mean a real vessel called a *boat*, when they say "ass" they mean a veritable animal of that species, and when they say "devil" it is a personal devil they mean—not a moral disposition nor a peculiar depraved idiosyncrasy, nor a strong mental bias toward ethical obliquity. Perhaps I may be pardoned for saying I think a thorough-going simple devil, bad as he may be, would be much more easily handled by any one trying honestly to do well than such slippery and impalpable shades of mischief as "Mental-bias-toward-obliquity" or "Depraved-idiosyncrasy."

There is no doubt whatever the Bible means to tell us that devils are real and actual persons. Just look at the New Testament story to which I have made reference ; no sane and simple man reading it can doubt that Gadara with its mountains and tombs was a real place geographically, that the lake Jesus and His disciples crossed and the boat in which they crossed it were real water and real boat, that the deranged man and the grazing herds of swine and the excited multitudes of the Gadarenes gazing at their property floating on the lake were all real and substantial people and animals ; but *the devils*—Well, what are they ? They speak, they manifest fear, they shrink from penal suffering, they implore permission to stay in this world and to go into the swine, they evacuate the maniac and he becomes instantly sane and docile, they invade the swine and they presently become furious, ungovernable and suicidal. Are those devils real persons, or Mental-bias-toward-moral-obliquity—instantly—inspiring—two thousand—honest graminivorous swine !

We dare not thus trifle with and pervert God's word. If we admit that six-sevenths of a narrative be actual fact, by what rule of fair interpretation can we arbitrarily transmute the remaining seventh into mere metaphor ?

Upon this terrible doctrine of the reality and personality of devils in these days our testimony cannot be too explicit and emphatic. Object to it as men may, shrink from the "very thought of such a thing" as "cultured" minds may, if the Bible be true, devils are real and true persons—powerful,

sleepless spirits ever bent on evil. Whether or not we are able to harmonize the fact of their existence and behaviour with our ideas of the government of a God wise, good and omnipotent, it is nevertheless a fact that our world is inhabited by devils, and mankind are possessed by devils. How can we rationally account for many cases in our lunatic asylums, for the reckless speculations of Wall Street, for the insane vanity of many women, for the appalling statistics of alcoholic drinking, for the diabolical efforts at political reform by dynamite, for the deplorable ecclesiastical travesties of pure primitive Christianity in doctrine, in forms of worship and in methods of work, except by accepting the doctrine that people (contrary to their better nature and sober judgment) are being coaxed and wheedled led and driven down to perdition by malignant, subtle, powerful spirits of evil, possessing all the experience of the past ages of human history?

The sooner we fully realize our danger the better. Satan's last move is to persuade men that all the Bible states about him and his emissaries is nothing more than unfounded legend traceable to the religious Jewish imagination, the creations of morbid fancy, mere gloomy superstitions which are now rapidly vanishing before the superior light of modern intelligence.

Nothing is more congenial with modern scientific thought than to turn into ridicule what Scripture states about devils, "The days of witches, ghosts and demons are past," we are

told cheerfully by our girls and boys. "If there ever was such a thing, there is no real diabolic possession now anyway. The most eminent physiologists and physicians are prepared to account for all mental hallucinations and violent derangement on natural grounds, while all advanced theologians assure us that devil-possession was permitted only during the public ministry of Jesus Christ to afford Him an opportunity of proving the divine authority of His mission." So say the young people; and what say the Scriptures on the same subject? Christ tells us that in these latter days Satan shall exercise such special power amongst our race, working such "signs and wonders" that if it were possible he will deceive even the elect; Paul assures us God will send (by whose agency?) such "strong delusions" among people who have pleasure in unrighteousness that they may believe a lie; and in the Book of Revelation we are assured that, as the effect of Christ's ascension through the air to heaven, the devil has come down amongst mankind, having great wrath, because his time is short. No passage of Scripture even leans toward the notion now so popular that demoniacal possession has ceased or even been modified, but many passages plainly state the contrary.

That the power and number of satanic spirits are immense the narrative of Gadara shows. No mere abstract doctrinal statement could convey so vivid an impression. The wretched man they so long had possessed was utterly savage, superhuman in strength, and such a terror to the entire neighborhood that no one would pass near his haunts. Christ Jesus deals with his case in such a way as to lift the

veil of the unseen world and give us a glimpse of how things really stand—of our terrible surroundings, terrible danger and utter helplessness. Look at that great herd of swine, two thousand in number, quietly feeding on the lower slopes of the mountain. Instantly while we gaze, they are all simultaneously inspired with ungovernable wildness; down the slope they all rush impetuously past us, and impelled over the rocks they plunge violently into the lake and perish. What can be the cause of this catastrophe? The vast herd of swine was possessed by devils and that whole legion of malign spirits issued from one man! Oh, can it be true that you and I live in a world where such powerful spirits of cruelty and in such numbers roam and plot and work, where such combinations of mischief and malice could toil for years to hold even one man in bondage, and yet can it be possible that we are totally indifferent to our perilous circumstances, that we can tamper with satanic temptations, eat heartily laugh gaily and sleep soundly all the while exposed unprotected to their power?

Those who desire to prosecute the investigation of this part of our subject further have only to study the first and second chapters of the book of Job where they will find that the atmospheric forces of wind and fire, the marauding hordes of the desert and even physical disorder manipulated by diabolic agency. Such are God's words of warning, yet it is both fashionable and religious to mock at the Biblical doctrine of devils! It smacks of superior scientific intelligence and quiet philosophy to do so, and Satan quietly smiles in his sleeve.

One noteworthy characteristic of both those Mesopotamian and Gadarene devils was their harmony of purpose and faithful co-operation. Long and world-wide experience has taught them that *union is strength*, whether in plan or practice. It is therefore obviously their policy to keep good men in all their efforts at social and political reform and in all religious enterprise divided. Division insures weakness, and weakness defeat. Parties in the political world are bad, denominational sects in the church universal are worse, but worst of all is independent individualism, because it is weakest of all. Oh when shall we ever see in the church of Christ so many minds combined in aim and purpose and so many individual energies honestly co-operating toward the salvation of the lost as we see here bound in unholy compact for the ruin of one soul! So long as this contrast between the *modus operandi* of devils and Christians obtains, the former must succeed and the latter fail. Must? Yes, for the mathematical laws of dynamics in the realm of both physics and morals say, *Must*. God's fixed law is that *close combination insures weight and force*.

The Gadarene narrative shows us very vividly what the awful state of Christless men now is. In the plainest possible language the New Testament tells us that in the Christian dispensation in which we are living Satan "goeth about like a roaring lion seeking whom he may devour, that as the prince of the power of the air he now worketh in the children of disobedience, that the unregenerate are taken captive by him at his will, that he is the god of this world by

whom the eyes of them who believe not are blinded, lest the light of the glorious gospel should shine into them," and so forth. Thus Satan through his subordinates is *now* prosecuting his work of ruin on individuals, and they think it not. His ways of working are characterized by variety perfectly suited to the hereditary bias, the climatic and social circumstances of his victims. His skill consists in the wise adaptation of his methods of working and his instrumentalities to the civilization, the education, the natural or acquired tastes and the religious ideas of individuals. Thus skillfully accommodated and indulged Christless souls are blinded, deceived, controlled and manipulated. Oh, how terribly sad is the spectacle! (1) As the wretched Gadarene dwelt out of choice among the tombs, so do the unregenerate; for is not this world *literally* a place of graves, and *morally* what is it but a vast necropolis? Yet here the unsaved dwell in their affections, aims and hopes—their only home "among the tombs"—their only treasures laid by "among the tombs!" Here they are happy; here they wish to stay. The land of the living beyond the shadow and the odour of these graves has no beauty, no charm for them! (2) As the poor demoniac was a self-destroyer, so are all unregenerate souls. Study the long dismal records of savage and civilized heathenism where satanic suggestion constructed the religious and moral codes. Look at the history of national wars, at modern records and statistics of alcohol, at the records of social and secret immoralities, at the history of our insane institutions and our fast livers. True, men and women in

British and American society are not destroying themselves in the demoniac's savage way, "Crying out and cutting themselves with stones;" but they are suicides notwithstanding. Morally (many of them physically) are slowly killing themselves. Spiritually fatally diseased, they push away from them and seal their lips against the only Remedy for sin and death. "What have we to do with thee, Jesus, thou Son of the Most High God? We adjure thee by God that thou torment us not!" is their cry. Civilization they all welcome, religious ritualism they can enjoy, but THE SAVIOUR FROM SIN they fear and shun. Against that life which dwells in light, against that peace and joy which spring from purity they manifest the antipathy of an indwelling devil.

Like the friends of the Gadarene demoniac who endeavored to bind him back from the haunts of darkness and corruption with chains and fetters, our political and moral reformers try to control and restrain sin; but sin, driven from its grosser and more revolting courses, will certainly take to courses more polished, refined, æsthetic, and all the more deadly. The devil can become a gentleman and philosopher and preacher when occasion requires. Whether in the first century or the nineteenth, whether on the southern shores of the sea of Galilee or the northern of Lake Ontario, JESUS CHRIST HIMSELF is the solitary antidote for Satan.

Not only with the vulgar piety but with the intelligent orthodoxy of our day, if I mistake not, the notion is nearly universal that the relation of the divine to the satanic very



closely resembles that of Ormuzd to Ahriman in the ancient religion of Persia, *i. e.*, that God Almighty resists, opposes, and destroys devils to the full extent of His ability, that in short he is doing the best He can with the resources at His disposal to counterwork and conquer His wily and implacable enemies. The Bible does not teach thus. It teaches that God is the supreme and absolute Master of devil as well as angel, (*vide* Gen. 3: 14, 15; Num. 22 and 23 chapters, where Satan's agent is compelled to bless whom he desires and intends to curse: Job 1: 6-12; 2: 1-8; 1 Kings 22: 19-23.) The New Testament tells us that even in the experience of God's Messiah the Holy Ghost used Satan as really as John the Baptist—Matt. 3: 13-17; 4: 1—this temptation of forty days' duration He endured while He had power to dismiss Satan at any moment. Rev. 20: 1-3 shows that at the pleasure of God even an angel is able to bind and loose "the prince of the power of the air," while the Gadarene narrative shows distinctly that even in the weakness of His humiliation Christ was absolute master of evil spirits in any number. "For this purpose the Son of God was manifested that He might destroy the works of the devil," but how? Certainly not by crushing devils out by sheer physical and spiritual force and thus getting quit of them as soon as possible. Whatever may be obscure about the demonology of the Bible these three points are plain enough, viz:

1. God *uses* devils for good ends. By their instrumentality Adam and his race have been brought into that state from which they can be raised to the nature and the glory of Deity;

by all we know from Revelation and experience of diabolical subtilty and power, every unsaved person amongst us is warned of how utterly helpless he is unless he finds refuge in Christ, the Almighty Saviour, resigns himself *entirely* to His control, guidance, and guardianship. By their instrumentality (as in the case of Job and Peter and the Son of God Himself) the genuineness of divine grace is tested as in a furnace and the true manhood of Christianity is developed, as the muscles of youth by gymnastic exercise. Whenever God's elect have no more use for Satan God will bruise him under their feet. Whenever the glorified Christ, to whom hath been committed all power in heaven and in earth, requires Satan's services no longer, He will bind and imprison him. Meantime devils are useful in the work of grace to try and train believers, and in the work of judgment to detect by temptation, and then to clear the country side of filthy swine,—bipeds often.

2. In the present dispensation God treats devils mercifully and generously. The narrative of Gadara is perhaps the best illustration on record of the literal truthfulness of the statement made in Ps. 145th, "The Lord is slow to anger and of great mercy. The Lord is good unto all: and His tender mercies are over all His works." God's mercy and goodness to devils!! Yes. This legion of devils might never have been allowed any liberty at all, but have been kept close confined like those others who are "reserved in everlasting chains under darkness unto the judgment of the great day." They preferred to dwell in Galilee, and God mercifully permitted

them to do so for a season. Christ Jesus, when he commanded them to leave the man, could have consigned them to the abyss of woe and it was the proper place for them; instant banishment to the prison house of fire and darkness they richly deserved, but Christ was merciful to them. (Ps. 145 : 9.) The wretched beings shrank from instant torment (—is this not proof of a hell in which spirits can be subjected to penal suffering—a hell *now* ready?)—they implored Jesus not to deal with them in the severity of justice, but to postpone punishment till “the time” beyond which in the purpose of heaven it cannot be delayed; and Jesus had mercy on them, permitting them even to indulge their own choice.

Is there not a thought of immense value for the unconverted in this fact? Because Jehovah in providence is so merciful to you, O souls, you therefore infer you are safe—safe within the pale of mercy. This inference is unwarranted. *Out of Christ you are lost—lost as devils are.* God, you say, is kind to you. Yes, and He is also kind to devils. God, you believe, has answered your prayer when you cried for deliverance from imminent danger. Yes, and He has often answered the supplication of devils. *God's mercy is obviously not grace*; His tender mercy and slowness to anger are *not salvation*. The historical fact that an unbeliever lives and prospers on earth, has experienced many remarkable deliverances from danger and now earnestly desires salvation from the abyss are no evidences whatever that God is his Father, or that heaven will ever be his home.

3. Have not many professed Christians just as much religion as devils, and no more? The story of Gadara informs us (*a*) that devils believe in and confess Christ's divinity; (*b*) that they worship Him; (*c*) that they pray unanimously, thousands of them all with one accord for one thing, and pray successfully; and (*d*) that they obey Him. How much more religion than this have we? What did those devils lack? *Their faith* was not faith in Christ as their sacrificial substitute—not faith in His blood and righteousness as having taken away their sin; *their worship* was the mere slavish homage of dread, not the love of the heart; *their prayer* was only the desire of selfishness for deliverance from danger and pain, not the cry of the regenerated heart for holiness; *their obedience* was slavish submission to power, not sweet compliance with divine will. Union to Christ, Likeness to Christ, Love for God in Christ—these are Christianity and nothing less is. Our *religious service* is Christianity only insofar as it is the practical expression of the working of God's Spirit within us. "As many as are led by the Spirit of God, these are the sons of God. If any man have not the Spirit of Christ he is none of His."

So far as I am able to reduce this important subject to its last analysis it seems to stand thus:—The Religion of devils and unbelievers has as its motive fear of punishment (hell), and its aim the gratification of selfishness (heaven). The Religion of God's believing children has for its motives grateful love responsive to God's great love in Christ to them, and a desire for attainment to personal holiness

(moral likeness to Jesus Christ), and for its one aim the glory of God. Here lies all the essential difference between satanic wrong and divine right—between the purest bliss of heaven and the foulest horrors of hell.

What is thy religious motive—thy religious aim, my brother? "Search and look." Thy faith, thy motive, thy aim may be most religious, yet in character and quality nothing really better than devilish.

Dost thou seek Heaven, *for its holiness*? Dost thou flee Hell, *because of its sin*? Dost thou aim at pleasing and at glorifying God—*not thyself*?

"Search and Look."

Chapter xviii.

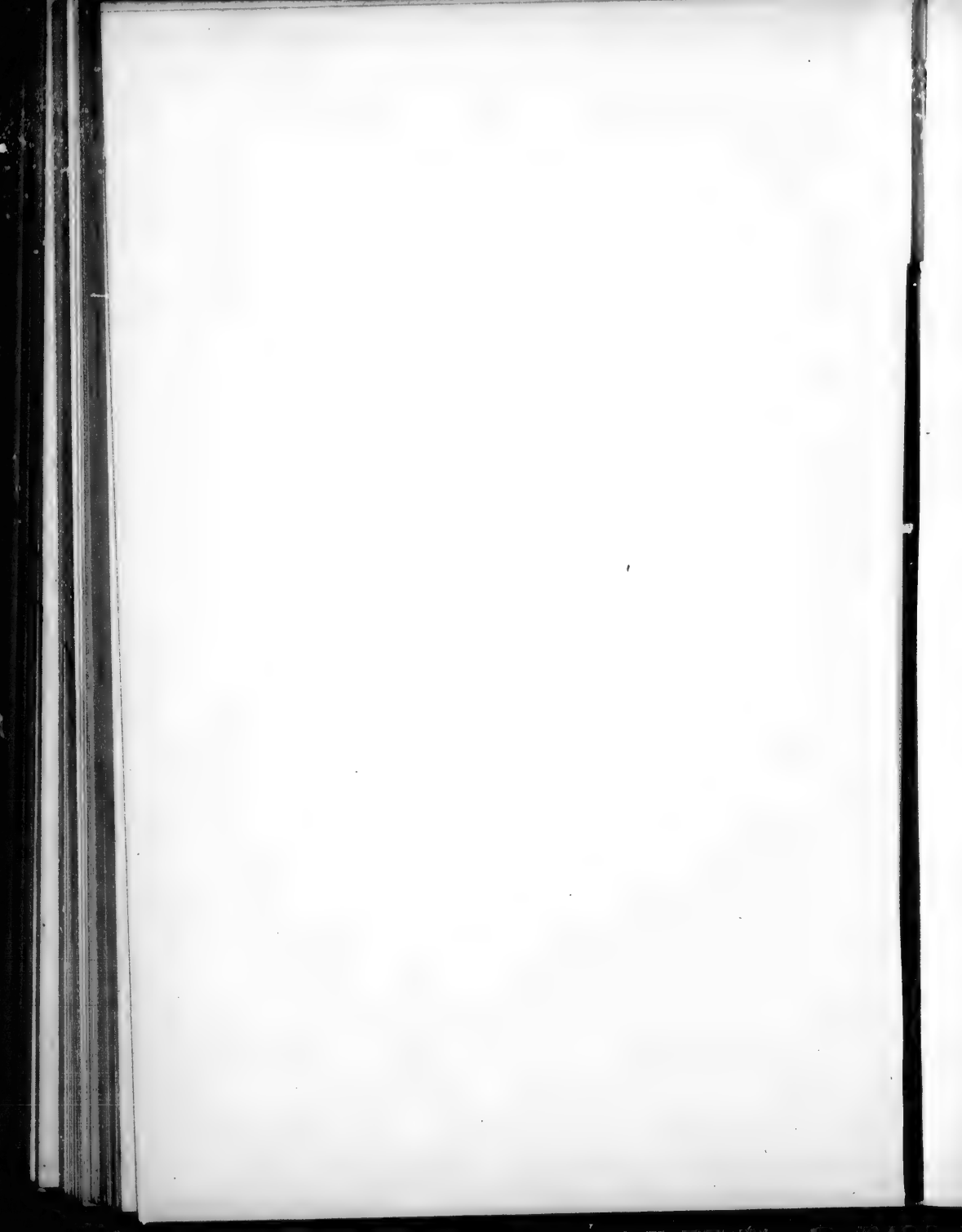
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TEMPTATION—ITS PLACE IN THE  
ECONOMY OF GRACE.

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THEME:—"And the woman said, The serpent beguiled me, and I did eat."—Genesis  
3 : 13.

"Blessed is the man that endureth temptation,"—James 1 : 12.



## CHAPTER XVIII.

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The patient and thorough investigation of this subject in the Bible by the aid of a Concordance will prove instructive and practically profitable beyond many other religious exercises of the mind. To aid in this study allow me to state three primary facts,—

1. We live in a world full of temptation to evil in every variety of form ;
2. We are constitutionally susceptible of temptation and predisposed to it ; and
3. God designs that we should be tempted.

Instead of timidly shrinking from and ignoring these facts let us boldly accept them as plainly declared by all sacred Scripture and all human experience. Therefore when, according to the teaching of our Lord, we pray, "Lead us not into temptation but deliver us from the evil," we mean no more than that we should be so led by God *into* temptation as to be led safely *through* it, without being overcome or polluted by the evil of it. To get out of temptation to evil there is but one possible way, *viz.* to get out of this "present evil world" altogether ; retirement to monastery or nunnery, to hermit's hut or cave will not do.

Not a few excellent people, (among whom the late Dr. Ralph Wardlaw was eminent), so shrink from and disapprove



the idea of God's using means for the temptation of the human race ; that wherever any Scripture seems to indicate this sentiment they change the word *tempt* into "*try*," and the word *temptation* into "*trial*," and thus seem to have their minds much relieved. But after this verbal change in the English text has been made, the Greek original signifies "Tempt" and "Temptation" still. The ostrich hides her head in the sand and—accomplishes nothing, except the blinding of herself. To me such friends appear far too anxious to make a flimsy apology for the divine procedure, to screen, (as they imagine) Jehovah's character from aspersions likely to be cast upon it by the carnally minded ; they forget that by no possible textual changes can they adapt God's truth to unregenerate reason, seeing that "the natural man cannot receive the things of the Spirit of God, neither can he know them, for they are spiritually discerned," seeing that even spiritually minded people have still clinging to them many carnal dislikes to much of God's truth : especially to this claim of His sovereignty to use evil in the advancement of His own glory.

True it is that the apostle James assures us that "God cannot be tempted of evil, neither tempteth He any man." But what does this statement of James amount to? No more than this, that the High and Holy One of Israel does not Himself do the work of temptation ; it is not He who whispers temptation into the ear of man or holds out to his touch the seducing bribes of iniquity,—this, and nothing more, is the sum of James' statement so far as it refers to

God, while in the immediate context he proceeds to say that *the sin* of temptation lies not in the object presented but *in the human disposition*, i. e., when we are "drawn away of our own lust and enticed."

Suppose we admit that God "tries" but does not "tempt," there still remains this important question, *Was there ever a trial of man's moral nature without an accompanying temptation?*—in the nature of things just as we have them, is the one thing possible without the other? Is it not by temptation to the possibilities of easy and rapid success through dishonesty, the short cut to wealth—that a young man's integrity is *tried*? Is it not by fascinating, powerful, promising temptation to immoderate and vicious indulgences his temperance is tried? Is it not by temptation to sloth that his self-denying perseverance and faithful diligence in the discharge of duty are tested? When the three Hebrew youths, immortalized by Daniel, stood before the angry autocrat at Babylon listening to his unreasonable and outrageous ultimatum, "When ye hear the sound of all kinds of music, if ye will not fall down and worship the golden image that I have set up, ye shall be cast that same hour into the burning fiery furnace," and when, in answer to the prompt refusal with which they manfully met his command, the infuriated tyrant commanded the furnace to be heated seven times hotter, what, in these terrible circumstances, was the severest part of their "trial," think you? The burning furnace was an awful prospect, but those three young men knew that the hotter it was made, their trial by fire would be

all the shorter. It was not, I am sure, that ordeal by fire terrible as it was which *tried* them most severely, as they stood waiting their fate, but *the temptation* to prostrate themselves before the golden image, and by this simple and easy act of courtly acquiescence in the tyrant's will at once redeem their lives and purchase the imperial favor. In this case, as in numberless others which may occur to our minds, *the very essence of the trial lay in the temptation to easy escape inseparably associated with it.* I dare not say that God tempts any man, for as we have seen, the apostle James declares He does not; but there is no verity more clearly manifest on the pages of inspiration than this, that God not only permits but *causes* men in general, and His own people in particular to be tempted by having them brought into circumstances and beset with objects of temptation. Those who need further information on this point I would again advise to resort to the Bible and Concordance.

Confining our attention to the case of believers, allow me to state that TEMPTATION IS A NECESSARY ELEMENT OF THEIR MORAL DEVELOPMENT, AN IMPORTANT FACTOR IN THEIR HIGHER EDUCATION.

Temptation is one of the most precious blessings in disguise. To aid our understanding of this proposition a few simple illustrations will be serviceable. No person of ordinary knowledge will dispute that both the mental and physical faculties of the human constitution demand for their proper

development a course of severe unpalatable and in many cases even dangerous training. It is the young man whose muscles have for many months been strained by the daily exercise of leaping running and wrestling who can ultimately stand forth in the prize ring with sinews like whipcord and ribs like hoops of steel—who, in any athletic contest by land or water, can hope to conquer; it is the Highland herdboys who have spent years of hardship and hazard amid storms and torrents in a wild land of rocks and precipices who, when a man, can face hardship and privation and spring through exhausting toils and over obstacles (*e.g.*, the rifled ramparts of a fortification) with elasticity as if his sinews were of living whalebone; it is the recruit, after having been thoroughly drilled, who can at the sound of the bugle meet with calm fortitude the stern realities of iron war; it is he who for years has risen early and sat up late and eaten the bread of carefulness over the dry and weary pages of ponderous authorship, who by superior intelligence can ultimately sway the minds and regulate the affairs of his fellow men—men who generally give him credit for being a genius so happily constituted and so wonderfully endowed *by nature!* Such “genius” is slowly created by honest hard work and self-denial persistently pursued—nothing else.

While contributing our meed of praise to that industrious perseverance, that conscientious painstaking which have largely effected such results, let us never forget—(and this is the main point now before us)—that results such as these *cannot be wholly and only attributed to industry* however per-

severing, or *to application* however unremitting, but must be very largely attributed *to the acquired habit of the MORAL RESISTANCE OF EVIL*. In the acquirement of those qualities which distinguish one man above his fellows many temptations—incessant temptations have had to be resisted and overcome. The natural indolent recoil of the body from the monotony and the irksomeness of definite task-work, the strong tendency which besets every one of us to procrastinate the punctual performance of duty, our natural inclination to snatch at the pleasures and pastimes of the present rather than sacrifice the present to the future, the infectious and contagious influence of the example and solicitations of self-indulgent companions, possessed perhaps of many amiable qualities—all these inclinations within and influences without are a continual temptation, (acting like gravitation, day and night) luring and coaxing away from the unpalatable methodical higher education of the faculties whether physical or psychical. Now, it is the stern and confirmed habit of resisting and combatting and conquering such temptations as thus hold out a continual and persistent invitation to neglect of duty and to passing indulgence—this habit forms, I venture to assert, the main element in the process of our moral development, aye, and of all that superior mental and bodily development too which grow out of our moral condition. What is *resisted* rather than what is performed constitutes the elevating, strengthening, true-man-making power. Temptation is a necessary factor in the making of virtue *i. e.*, genuine moral *virility* manliness. Man, even in his state of primal

perfection, was so constituted (so fearfully and wonderfully made) that the tree of the knowledge of good and evil with the tempting fruit upon its boughs and the divine prohibition and threatening suspended over it, had to be planted in the garden as the main ingredient, the principle factor in his moral culture. That tempting tree untouched was Adam's ladder to the skies. Nay, more—it was absolutely necessary in order that this *temptation* should be sufficiently effective that the most malign and subtil spirit in the universe should lure man on with fair and false promises to partake of the inviting but forbidden fruit. In the face of all that Holy Scripture hath said on this subject it is simply preposterous if not profane to suppose the temptation of our first parents was superfluous or unfortunate or accidental or contrary to the holy will of God. He himself *designed they should be so tempted*. His hand and no other planted the beautiful tree for the purpose ; His hand and no other could untie the fetters which bound Satan down in the regions of darkness, and remove the bolts and bars by which his prison was secured, in order that he might visit the garden of Eden on his mission of mischief. To credit Satan with the honor of being his own master and independent is to endow him with the divinity of Ahriman, insult God's sovereignty and give the lie direct to the Word of inspiration ; to imagine (as Milton's splendid epic seems to teach) that Satan crept into Eden unobserved and unpermitted is to say that Jehovah fell asleep one day and was out-witted and overreached by the superior vigilance of the devil. The bare and honest truth is,

God sent Satan to Eden to test Adam's fidelity. The truth is, had not Adam passed through the ordeal of such a temptation, had it been lawful for him to have freely and fearlessly indulged in *everything* around him, had no divine prohibition been placed upon some very desirable object within his reach and had no tempter tested his loyalty, so far as we can see man would have been an anomaly, a grand blunder in the Creator's work, for his circumstances would have borne no suitable relation to his constitution, human virtue could never have been born or bred, man's moral nature would have sickened, shrunk into utter decrepitude, and soon died out for want of air and exercise. A mere mental and moral fungus, man would have vegetated—a stationery unprogressive fruitless growth, slowly and surely degenerating to the reproach of his Maker. Aye, and to this hour, were there no forbidden green fields and balmy meadows smiling right and left of the straight uphill path of truth and right, were there no flowers of bewitching colour and odour blooming fair on the other side of God's fence, were there no forbidden fruits of enticing relish persuading us to loiter and inviting us to stray, there certainly would be no moral benefit, no enlargement of soul, no invigorating development of virtue, no growth in godliness derivable from treading in the narrow way. (Query: Would there be any "narrow way" at all?) And were there not in that way here and there rough places and hard spots of danger and steep ascents of difficulty, tempting the pilgrim to seek some softer path of easier grade, and were there not to be

met within it now and again some worthless hypocrites, some spiritual vagrants and impostors who render even the way of truth both disagreeable and dangerous—were there none of these things and many others ever attracting and repelling, then it must follow that, constituted as we are, for want of exercise for want of moral drill our virtues and our graces would (to take the very best view of the case) be just as weak and diminutive on our arrival at the pearly gates of the King's palace as they were when we first emerged from the strait gate of regeneration—certainly not very like those scholars and witnesses spoken of by Jesus Christ, or those soldiers and athletes, *i. e.*, wrestlers, pugilists and runners, spoken of by Paul.

Temptation is the crucible in which the almighty Alchemist tests the quality of our religion, whether it be standard gold or not. This is the test-method of training God adopted with his ancient people, as is plainly stated by Moses in his farewell address—Deuteronomy, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to <sup>2</sup>humble thee and to *prove* thee and to *know what was in thine heart.*" Again, "if there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder; and the sign or the wonder come to pass whereof he spake unto thee saying, let us go after other gods which thou hast not <sup>1</sup>known, and let us serve them; thou shalt not hearken unto the word of that prophet, or that dreamer of dreams: for the Lord your God *proveth* you, to know whether ye love the Lord your God



## 2 WAS MOSES WRONG ?

with all your heart and with all your soul." This same probationary method God adopted to test Abraham's faith when He "tempted" his natural paternal feelings to rebel against the stern command to offer up Isaac in sacrifice. Thus Job was tempted by his wife under the immediate influence of Satan, who we all know was commissioned by God to test most severely the patriarch's fidelity. Thus was Peter given into the hands of the devil by Jesus Christ, in answer to the devil's special request, to sift him as wheat. Thus even our Lord Jesus Christ Himself was driven of the Holy Spirit into the wilderness for the express purpose of being "tempted of the devil." In this remarkable instance God's Holy Spirit Himself used Satan as His instrument for severely trying the Redeemer's virtue—self denial—capacity of moral endurance—power of spiritual resistance. "He was tempted in all points like as we are" the natural desires of His true humanity were subjected to a strain, it is no exaggeration to assert when all the conditions of the case are carefully considered, a thousand times greater than that before which the first and perfect Adam fell.

If the divine Man needed this severe moral training for the thorough development of His proper humanity, do not we? Hath not God predestinated believers to be conformed to the image of His Son?

Let not the child of God think Temptation a misfortune or calamity. On the contrary, "Blessed"—yes, "*blessed* is the man that endureth temptation, for when he hath been proved he shall receive the crown of life which God hath

promised to them that love Him ;" and "all things work together for good to them who love God: to them who are the called according to His purpose"—the Devil himself among the number. That old adversary and arch-tempter is, I am sure, kept out of his prison (in which his written destiny is again to be "shut up") for the express purpose of doing God's dear children good. Were it not for the plausible lies he is ever insinuating, they would not be so frequently forced to manifest their preference for the truth of God, all rationalistic arguments to the contrary notwithstanding ; were it not for the beating brushing and scrubbing he gives them, soon their spiritual armour would become as rust-eaten rickety and useless as Don Quixotte's, the sinews of their soul becoming soft as a Sybarite's, their whole spiritual manhood would shrivel into the utter weakness and smallness of selfishness—the very opposite of what the heroic race of heaven ought to be ; were it not for those sudden storms "the prince of the power of the air" raises on the sea of life, the disciples would forget altogether the value of Jesus Christ in the vessel, and would begin to think that their safety and success depend entirely upon their own toiling in rowing. Nothing can be plainer than that this is the apostle Peter's opinion, (and he is an experimental authority upon Temptation) in these words he addresses to "the strangers scattered abroad," "Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith being much more precious than of gold that perisheth, though it be tried

with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." And this is certainly the opinion of James when he writes, "Count it all joy when ye fall into (—not *go* into, not fall *before*, or fall *under*—) manifold temptations, knowing that the trial of your faith worketh patience ; and let patience have (by this process) her perfect work that ye may be perfect and entire wanting nothing." In other words, Christian perfection is attainable only by our being kept painfully conscious of our imperfection. For example, long after he has perhaps thought he has gained the mastery over his carnal nature, a strong new temptation suddenly assails the believer, and what is the consequence? Although he may not yield to its power outwardly he certainly emerges from the trial sadly convinced at least that there still lurks in his nature corruption enough to ruin him forever, but for the pardoning mercy and sustaining power of the Most High—he emerges feeling the full force of the exhortations "Be not high-minded, but fear, Let him who thinketh he standeth take heed lest he fall." That is from temptation he emerges a wiser, humbler, stronger man.

When any believer feels an inward yielding to the drawing of temptation it is proof indisputable of indwelling sin somewhere—of something which naturally responds to the allurements. The apostolic James assures us that "every man is tempted when he is drawn away *of his own lust* and enticed. And when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." This is the entire process of the production of sin and its conse-

quences. And is not the potency of this process continually lurking within believers, although sometimes it may be in a latent, dormant state? And were there no other proof available, this itself is proof sufficient of how useful, nay how *indispensable* Temptation is in the sanctification of moral beings constituted as we are.

Temptation alone, with all the certainty of a chemical test, detects and demonstrates the presence of corruption, for every time the drawing power of lust toward forbidden objects is felt and successfully resisted the lust must be weakened and the virtue which overcame it correspondingly strengthened. Every such struggle which issues in the triumph of virtue brings off the resisting and dominating power of faith much increased in present strength, as well as in courage for future enterprises against sin.

To sum up :

1. Everything God permits or employs in the moral universe is useful, Satan not excepted. "*All* things work together for good." "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, (compare this with Eph. 6 : 12) . . . nor any other creature shall be able (—they will *try their* best)—to separate us from the love of God which is in Christ Jesus our Lord."

2. Temptation is a sin and crime to the tempter, but not to the tempted one, except in as far as his desires and acts respond to it.

3. Temptation, when successfully resisted, is to the tempted a priceless blessing. "Blessed is the man that endureth temptation." By the grace of God, temptation constitutes the gymnastic apparatus and curriculum by which the inner man is made healthy tough vigorous robust, by which the growing child of God is trained in moral heroism—is drilled into the glorious military spiritual condition of Christ-like self-denial and self-control—is daily developed "into the measure of the stature" of perfect God-like manhood.

Temptation when it spreads around  
May seem a field of woe ;  
But there, by Grace, the blessed fruits  
Of holiness do grow.

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